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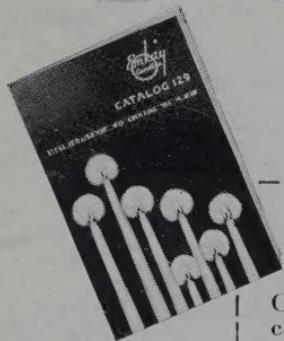
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Cover Msgr. Thomas A. Donnellan, Chancellor and Director of Vocations of the Archdiocese of New York and Father Alvin A. Illig, C.S.P., Executive Manager of the Paulist Press, look over artwork and layouts for the "saturation" vocation program. See page 164.

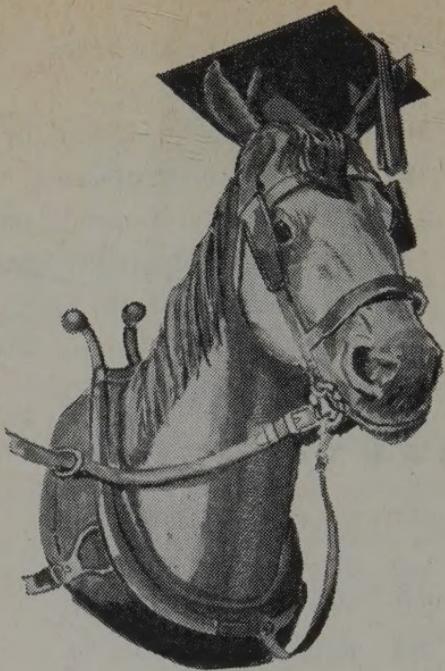
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F.A.G.O. ASSOCIATE EDITORS: Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D. / Rt. Rev.
Michael Andrew Chapman / Rev. Walter J. Schmitz, S.S., M.A., S.T.D. / Rev. Paul R.
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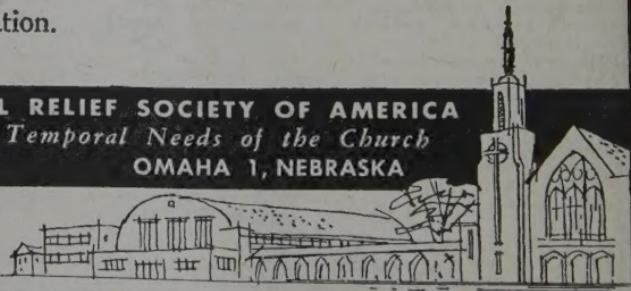




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Some Statistics

THANKS to *Changing Times*, the Kiplinger magazine, we pass on some interesting statistics about the cost of clerical education, the present shortage of clerics of every denomination, and some allied ideas.

The cost of training one Catholic diocesan priest runs about \$1,200 a year where students actually pay only an average of \$800 a year. Costs vary widely among Protestants schools but one typical seminary spends \$2,500 a year per student. Of this the candidate pays only about a third, *plus* his living expenses.

Rabbinical education is highest of all, pricewise, ranging from \$2,000 a year to as much as \$6,000 or \$7,000 a year in Reform seminaries. Perhaps \$1,000 to \$1,300 is paid by the student. One must also note that three out of five Jewish students are already married and have young children when they begin their studies.

Church membership has, of course, increased rapidly, but the clergy of various denominations has not kept pace. Today about 63% of the entire population belong to some religious body, as compared with 43% in 1920. Sunday school enrollments are increasing by a million a year and spending on new buildings has risen between 800 and 900 million a year.

Yet there is an overall desperate shortage of manpower. In

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1958, it was estimated that there were some 309,449 "pastoral charges" and only 235,272 clergymen filling them. Not surprisingly rural areas and huge new suburban areas feel the shortage most of all.

Almost all religious bodies report a need for more men (relatively few ordain women). For instance, last year about 765 of the northern Baptist churches lacked pastors, and approximately 6,400 rural Baptist churches in the South had services only once or two Sundays a month.

While the Catholic population has increased 48% in the past decade, the number of priests has grown only 17%. The Episcopal clergy show a deficit of between 800 and 1,000 men. The need for rabbis is acute in all three major Jewish movements with Conservative Judaism alone reporting 100 vacancies. The United Lutheran Church needs 225 pastors as of now to fill pulpits and Methodists could place 1,200 seminary graduates but get only 750. Between 200 and 400 Presbyterian churches in the South and around 350 in the North do not have regular ministerial service.

Other bodies have similar troubles, even though the theological schools are filled to overflowing. A few new schools are being built, some groups are using less thoroughly trained ministers, some are allowing retired pastors to take charges without forfeiting pensions, some are using tutorial systems and night schools to train men who must work at other jobs. And all of the churches are concentrating on

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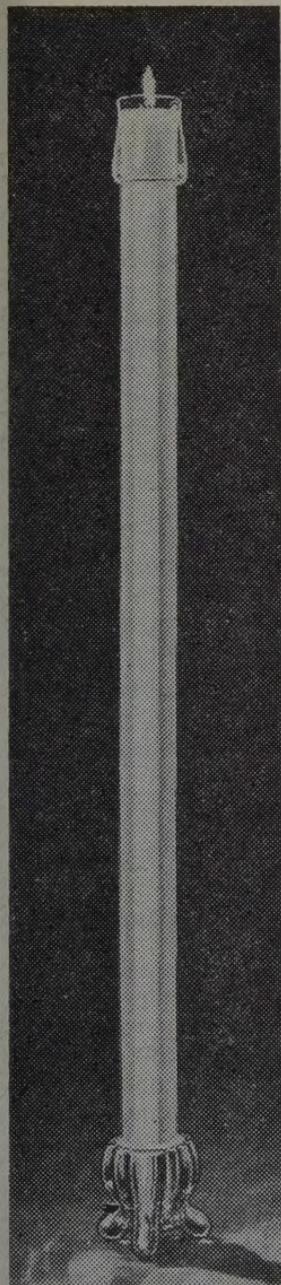
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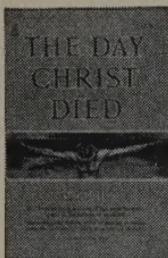
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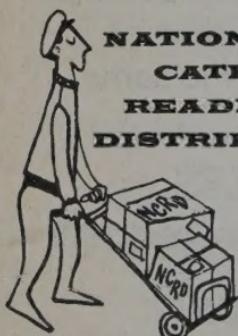
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Luther v. Luther

PRIESTS at work in Lutheran areas may be interested in procuring a little book containing quotes from the heretic's writing which his followers have been trying to bury for the past 450 years. Written by Peter Wiener, a Protestant professor of history, it quotes Martin Luther at his worst from authentic sources in the British Museum and the Bodleian Library. Most of it is too rough for public utterance, but it is a handy thing to have in one's library and should form a part of every priest's apologetic arsenal.

Entitled, simply, *Martin Luther*, it may be had at \$2.00 per copy, five for \$6.00, by writing to

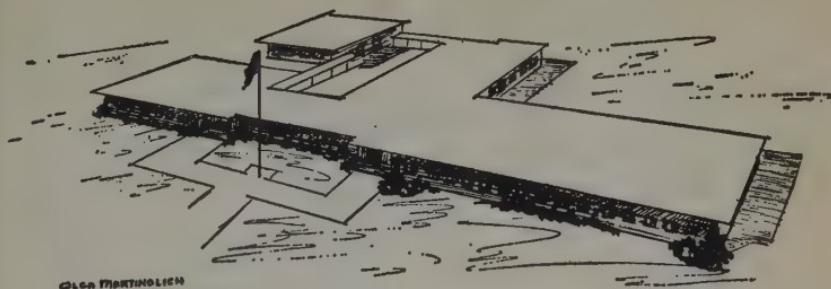
Edward L. Carl
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Problems in Censorship

AS a veteran editor with several years of experience teaching English, we habitually read typescript with a red pencil in hand. However, we must suppress this impulse when we assume the role of diocesan "Censor librorum," for there our field is not grammar, nor orthography, nor punctuation. It is a matter merely of orthodoxy, if you will pardon the adverb.

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Many thanks

to Fr. John O'Rourke for his laudatory remarks in the December PRIEST about **Our Emotions and Our Moods**, the 68 page booklet by Fr. Alfred Martin, O.F.M., priest-psychologist.

Copies of the booklet are available at \$1.00 each. I'll be glad to fill orders.

Fr. Martin's second booklet, 100 pages on **How to Raise Children**, may be ordered at the same price.

If I accepted charge orders, I could not afford to publish these booklets at the one dollar rate; payment must accompany all orders.

Five or more copies of either booklet for re-sale may be ordered at 70c per copy.

Father Francis, O. F. M.

FRIAR Magazine

Rochelle Park, N. J.

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A literary friend complained to us recently that his manuscript was practically torn to shreds by his diocesan Censor: rephrased, revised, with the added injury of insulting comments on the text penciled into the margin. That Censor was clearly officious.

On the other hand, it is our opinion that quite a number of Censors lean toward the other direction. They delegate their work to a bright seminarian, or they dip into the manuscript here and there, or they make an act of confidence in the reputation of the author and his graduate degrees.

One professor of theology, a friend of ours, was literally shocked by a work, published under impeccable Catholic auspices, that was clearly heretical. When questioned, the publisher pointed to no less than three Censors in as many different countries who had certified the book as orthodox.

Another factor—a fairly recent development—is the emergence of the Catholic layman as journalist, columnist, and preacher to the people at large. These can range in expertise from Frank Sheed all the way down to the Catholic college graduate who prepares his subject by boning up on Father Lord and Father Conway. This latter type has absorbed enough Christian doctrine to keep him from making any notable blunders, but he will come out with an occasional phrase or thought that makes any priest just a little uneasy.

"Sounds queer," the priest thinks to himself. "I wouldn't

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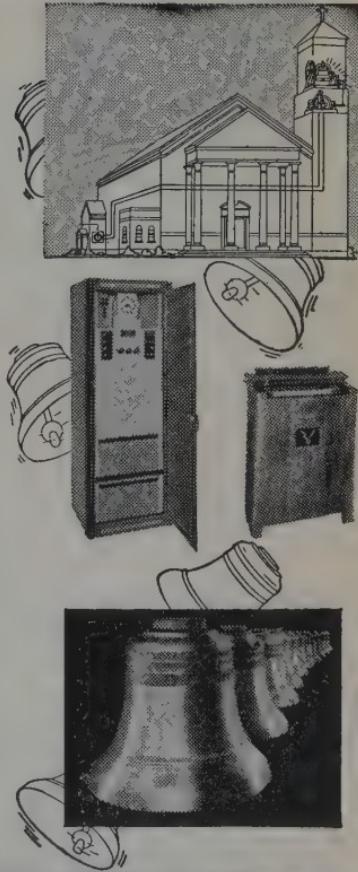
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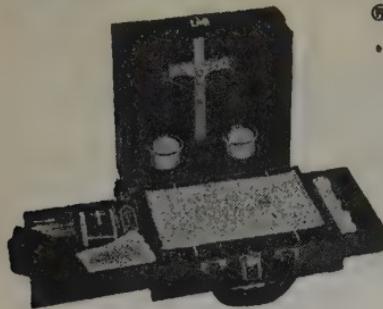
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have put it just that way. He's just this side of Manicheism."

It is the place of the priest-moderator on any Catholic paper to catch any such ambiguous notions before they can even be set up in type.

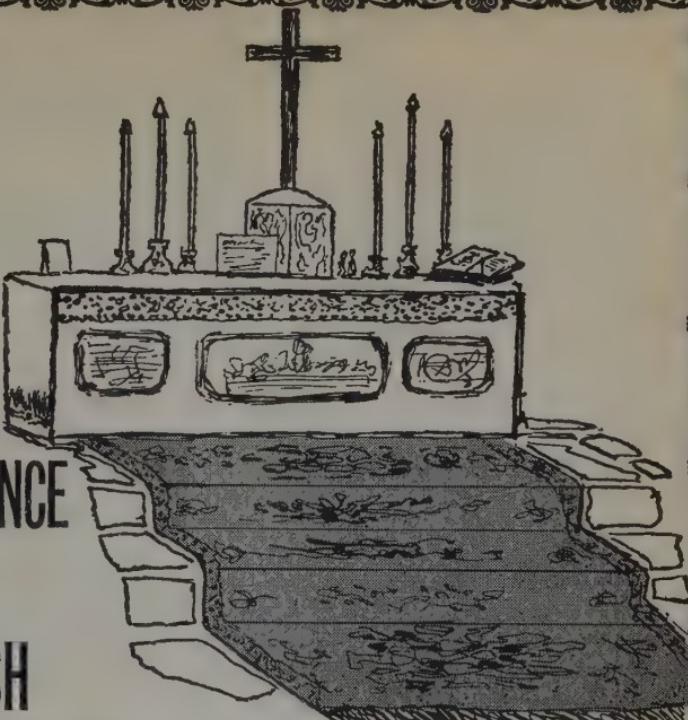
As a young priest, we once handed our Censor a script intended for a national broadcast. We had written that Adam and Eve had been "set up"—or "created"? we can't precisely recall—in the state of sanctifying grace, and the Censor changed it to "constituted."

At the time, we were puzzled by the revision, but after nearly 20 years of experience we can understand his thinking on the subject. "Constituted" is the expression canonized by the Council of Trent, and a Censor always feels more at ease when the consecrated terminology is used. It may not be as immediately intelligible, but it is certainly safe and will get neither the Censor nor the writer—nor the readers—in trouble.

Unfortunately, it is very hard for the layman to understand the mechanics of conveying truth intact across the centuries. To him it often seems a matter of pettifogging captiousness.

Cruelty to Priests

A FELLOW-PRIEST was telling us of a crushing remark he had to absorb last Sunday. He had answered the door to find a lady who called for the pastor. By way of conversation, she remarked brightly, "You know, Father, I've been listening to your sermons for



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the last three years now, and you haven't taught me a blessed thing!"

To cheer him up, another member of the party recalled a sermon he had preached on fraternal charity. "And it was good, fellows," he said with feeling— "genuine Crock, and I had it memorized word for word." Called from breakfast to the telephone, he heard a voice saying:

"That you, Father?"

"Yes . . . "

"That was a wonderful sermon you preached at 10:30."

"Well, thank you!"

"You're welcome. Did you ever think of trying to practice what you preach?"

Which brought to mind a nasty little scallion in our own experi-

ence. We came bouncing out of the sacristy after Mass one summer Sunday morning, and in the churchyard we were cornered by a collegian—fellow of 21 or 22:

"That sermon of yours this morning was certainly a ringer, Father!"

"Thank you, son."

"Biggest pile of junk I ever listened to in my life."

It must happen to everyone at least once in a lifetime . . .

For Your Information

ACCORDING to NC-News Service, Baltimore city council president Philip Goodman has asked the local postmaster to investigate the mailing of a pamphlet he describes as a "scurrilous and disgraceful attack" upon Sen. John F. Kennedy of Massachusetts because of his religion.



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Mr. Goodman said the four-page pamphlet was entitled "The Pope for President." He said the document which bore no return address was postmarked in Baltimore. It was received in the mail by an unnamed city council clerk.

Mr. Goodman said the pamphlet was signed by Joseph Zaccrello.

Joseph Zaccrello was validly ordained a priest of the Scalabrinii Order (Congregation of the Fathers of St. Charles).

A native of Italy, he came to the United States and was ordained on October 22, 1939. He had assignments in Chicago and New York. In March, 1944, he broke from the Church. Subsequently, he is known to have gone through a marriage ceremony.

He became a staff member of the "Converted Catholic" of New York, a vigorously anti-Catholic magazine. Later, he set up his own anti-Catholic organization, calling it the "Prayer League." He began to edit an anti-Catholic magazine called "Christian Convert."

For a period of many years, he has been delivering anti-Catholic lectures in many parts of the country and selling a series of anti-Catholic booklets, most of them written by himself.

Should We Murder the Sick?

ACCORDING to the Gallup Poll, the following represents public opinion in Canada:

"If a very old person dying of cancer, but not in great pain, asks



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MWO acknowledges publicly its gratitude to Rev. Raphael Schooff, O.S.B., pastor, for having selected MWO to plan and conduct the fund raising campaign, proceeds from which will be used to finance part of the cost of erecting a school, auditorium and gymnasium. Mr. Andrew A. Costa, of MWO's staff, was the director.

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a doctor for a fatal drug, do you think the doctor should, or should not give that drug?"

Fifteen percent of the Roman Catholics interviewed thought he should; 81% thought he should not; 4% had no opinion.

"And what if a person dying in great pain asks for a fatal drug—should the doctor then give it or not?"

Twenty-nine percent of the Catholics thought he should; 66% thought he should not; 5% had no opinion.

"And what about the mercy killings of hopelessly deformed or mentally deficient very young children, if the parents consent?"

Twenty-three percent of the Catholics thought they should be murdered; 70% thought not; and 7% had no opinion.

Then the next day we read that Eleanor Roosevelt had been elected, by Americans, the most popular women in the world, which finding should be enough to invalidate all public opinion polls.

Odds and Ends

In My Early Life, published in 1930, Sir Winston Churchill says:

"Naturally I am in favor of boys learning English. I would make them all learn English: and then I would let the clever ones learn Latin as an honor, and Greek as a treat. But the only thing I would whip them for is not knowing English. I would whip them hard for that."

Kneeling at a wake the other night we were a little surprised to

hear the priest give out the Sorrowful Mysteries, whereas it had always been our practice to use the Glorious Mysteries as being more consoling. Perhaps it is something that might be discussed... .

A Paulist Father suggests a short Act of Contrition for the lower grades, as follows:

O my God, I am really and truly sorry for all my sins, because they hurt You so much, and I promise You, dear Jesus, with Your help, to try real hard to do better. Amen.

In one parish where we served, understaffed as usual, the short Act was used through 9th grade, and many of the students never did get around to learning the longer form. It went as follows:

"O my God, I am sorry for my sins because they displease Thee. With Thy help I will never sin again."

Appeals

THE Jesuits are building their first seminary along the Ganges in India. Ground was broken last March, and they hope to "open for business" this coming June. One dollar will buy a basketful—or you might call it a "head-load"—of bricks. Send it to Rev. R. Rosenfelder, S.J., 1114 S. May St., Chicago 7, Illinois.

Kindly send your old Christmas cards to Rev. Fr. Amaladas, Catholic Ashram, Kurrog P.O., Raigarh Dt., Mpradesh, India.

A letter from Father H. Backhouse, 9 St. Paul's Ave., Bradford 6, Yorks., England, asks the address of the secretary of the League for the Sick.

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Written especially for the **AVE MARIA**, this series will discuss what each capital sin is, how to recognize and avoid it, and ways to cultivate its opposite virtue.

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The PRIEST

FEBRUARY, 1960 / VOL. 16, NO. 2

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Editorial Comment

Population Economics

WHILE Bishop Pike is having some kind of field-day—and we do not begrudge him this little hour of reflected glory—it behooves more serious citizens to examine the so-called population problem for its own sake rather than for what publicity and notoriety can be wrung out of it.

To put it otherwise, let's go about this business soberly. But we cannot think of a more sober approach than that of economics, long called the "dismal science"; unfairly, we grant. We are greatly indebted to such sober, or even dismal, journals of economic affairs as *Barron's* and *The Wall Street Journal* for throwing the cold light of common sense on this question and we quote or cite both *in extenso* just now. We think that they justify our earlier contentions that, while the population situation is certainly a problem, there is no need automatically to scream "Birth Control!" and to advo-

cate some even stranger kind of foreign aid. It was not long ago that we felt it necessary to send moneys all over the known world to aid everybody in everything, our contention being that we were keeping people alive. Now some of our muddled neighbors are advocating a new kind of foreign aid, their contention being that that we should all rally round to wipe out the human race. Well, that does simplify the issues!

The fact is that few, indeed, are any longer really talking about population. They are arguing politics to stop the possible candidacy of a Catholic nominee for president; they are engaged in the ugly business of anti-Catholicism; they are hotly pursuing a campaign to which they have long been committed, that of unnatural family limitation; or they are simply following their influential neighbors in the world of "polite society." It may sur-

prise you, as it did us, to learn that there are Catholic doctors who attend Planned Parenthood cocktail parties because of the prestige attached to being seen there.

But now to the economic facts. They show how right the Bishops were in calling the population problem "a recently coined terror technique phrase." John O'Gara, managing editor of *The Commonweal*, in an otherwise superlative article, gave us the impression that the Bishops themselves were guilty of minimizing, by exaggerations on their side. That this is not the case we feel these facts will show. Birth control is not necessary; the economic solution is entirely feasible. To cite a rather amusing coincidence; while *Life* magazine was standing people on each others' shoulders to dramatize the lack of space, *Time*, its sister publication, was speculating on how many millions of people could be fed if only the tangled forests of the Amazon country were cleared!

Bad Economics

"Standing Room Only?" — this was the title of the front-page editorial in *Barron's* for December 7, 1959. The subtitle answered the question thus: "Bad Economics, Not Overpopulation, Perils Mankind."

Barron's editor bemoaned the fact that in a world "uncomfortably close to erupting

over genuine issues, men unaccountably persist in snatching up the cudgels over spurious ones." We wonder if the case could be put better than this. Some spurious issues with which the magazine equated the population scare and its proposed cure were trivialities like the feud between Mickey Rooney and Jack Paar (we couldn't care less), the question whether or not Eisenhower golfed at Rheims (he didn't), who invented the sewing machine (the Russians claimed they did), and the like . . . The precise point is, of course, NOT that there should be no concern over the number of people who inhabit our earth but that there should be a factual approach to that issue.

This magazine, in fact, goes a bit further than we ourselves would care to go: "The theory of over-population rests not on the facts—of life and otherwise—which come readily to hand, but on dubious demographic projections which have gained not one whit in substance since the time of Thomas R. Malthus." *Barron's* boldly dismisses the whole thing as "bunk."

Much more to the point is the observation that the current approach tends to obscure basic and more pertinent matters: "Wherever famine and misery, or the threat thereof, exist today in the world, the fault lies not with unplanned

families, but with some misguided economic policy." *Barron's* asks not for "some kind of pseudo-scientific crusade" but for an "efficient and sensible" use of natural resources. This, after all, is what our Bishops ask for. But it is good to see a purely secular, and, if you like, materialistic, professional journal making the same prosaic down-to-earth remark. Truth can be so very prosaic. So much so that it is sometimes easier to organize crusades for falsehood!

The argument here also involves the unreliability of demographic projections. Prior to World War II, for instance, and for years afterward, virtually all the duly constituted authorities embraced the view that the United States had become what was increasingly called a "mature" society. This meant, in the parlance, that further growth was not to be expected, both as regards industrial capacity and sheer numbers. Growth having ceased, one could look forward only to decline. Any number of theories were gravely advanced on the strength of this forecast.

Today, noted *Barron's*, "in ironic contrast," a favorite theme is the imminence of the "Golden Sixties" a decade which is said to be at hand because of the postwar baby boom. Statistics are easy to come by but hard to verify in

this particular field. No one seems to have been able to get Mother Nature to read what the experts are saying and she stubbornly goes on in her own unheeding way.

India's Food

As an instance of economic mismanagement in the extreme, *Barron's* contrasts India with both Malaya and Thailand. In spite of the heralded Five Year Plan, on the Russian model, the threat of famine certainly hangs over the impoverished Indian. But the Nehru government can hardly blame its crisis on the propensity of the native to breed. The birth rate is still higher in more prosperous Malaya and Thailand. Would it not be more to the point to nurture local agriculture than to finance steel mills and shipyards?

It was with India that the reporter for *The Wall Street Journal* was specifically concerned and his findings develop for us the thesis proposed in *Barron's*. Food production trails far behind its goals but nothing effective is being done about it—this is a summary of Joseph Evans' article for December 4, 1959.

"Unless these people get their agriculture going," said an American expert to Evans, "then their whole industrialization is just a dream world." Wide-spread famine, civil disturbances, even the collapse of

parliamentary government are some of the things observers worry about. We over here are doing our part but to what end? Agricultural aid from the United States now totals two billion. As of last August the food grant came to more than \$858 million. Just a month or so ago, a new agreement was signed for another \$293 million of American surplus farm produce. (Of course, if we keep on with our present farm subsi-dation, we might just adopt India literally.) For one estimate of the gravity of the situation, Evans cited a Ford Foundation study from a team in that unfortunate land. These experts figure that, on the basis of present farm production and population trends, the gap between supply and needs of foodgrains in India by 1965-66 will grow to about 28 million tons. "Since that's about a billion bushels," says an American, "they're talking about an annual deficit almost as big as our annual wheat crop back home." "I think we may have to increase our allotments," says another American. Adds still a third, "More aid will become inevitable."

Ironically there is nothing basically wrong with India's agriculture, in that the country has "the human, soil, climatic and other resources to provide for its population." Rice and

wheat are India's main crops, but a great many other things can be grown in a variety of climates: maize, barley, potatoes, sugarcane, cotton, jute, tea, coffee, rubber and coconuts. Only there is no efficiency either on the government level or on the local level. Here are some of the resulting difficulties:

Some Failures

Too much land with declining fertility. A lot of cow dung is utilized for fuel and does not get back to the land in its function as fertilizer. At the same time the output of chemical fertilizer is far short of standard needs.

In a land which worships the sacred cow, surprisingly little milk is produced. You may know that the cow, as Gandhi once put it, is the symbol of "the entire sub-human world." But Gandhi also found this fitting in that the cow is "the giver of plenty." The fact is that the cow in modern India does not produce: the average yield of milk per year is about 413 pounds compared with 4,802 in Australia.

Too little mechanization. Too little irrigation. Bullock carts and bullock plows, or man-pulled plows, can do little in arid land which was flooded only a little while before.

Fragmented holdings. The Ford report estimates that there are only about 5.3 acres of net

cultivated land for each family dependent on agriculture — about 70% of the population—and of that a little over one acre is irrigated. In the United States there are an average of 103.3 cultivated acres per farm family.

One may lump together, without further ado, such items as lack of storage facilities which exposes the farmer to a buyers' market, lack of improved seed, an abundance of plant pests and diseases, and, last but not least, inadequate knowledge of farming. Evans developed all these points which we can skim over for our purpose here. One thing only needs underlining: too little is being done where so much is being attempted that has no relevance to the dreaded "population problem." Wasn't it Chesterton who said somewhere that if we have too many heads and not enough hats, you don't lop off heads, you make more hats? He, too, was talking about birth control.

Both the Indian government

and the birth-controller seem to suffer from the same kind of inconsistency, each in the way in which the problem presses. Nehru socializes and industrializes and platonizes while populous China edges over his borders and his people starve. The birth-controller prattles about newly discovered moral imperatives which, he claims, dictate nasty practices. He dreams of the magic pill, the spermicide, the answer to the A-Bomb and everything also, except the food problem which was where he began.

We should let Barron's have the last word since it can hardly be accused of pro-Catholic prejudice or of anti-Protestant bias: "The crying need in the world is not for fewer lives; it is for more opportunities for making a living." With an eye to our Bishops, it continued, "The continental USA which once barely sustained a half million savages is the homeland of nearly 180 million souls."

—G. J. G. ▲

Applied Christianity

In 1759, when the French were losing battle after battle to Frederick the Great, a jeweler in Grenoble offered the French Minister of War a remarkable secret weapon: it was a type of fire which was inextinguishable. When tested, it proved to be all that its inventor promised, but King Louis XV thought that it would make war too dreadful, and he gave the inventor a pension of 2,000 livres to keep his secret to himself. Can we imagine any head of state in our time declining a secret weapon, however hideous, on humane grounds? — Exchange...

Lincoln's Religion

JOHN LYNCH

He lived in a dilemma

A BRAHAM LINCOLN was one of our most religious presidents. Yet he never joined a church. History has etched for all time the story of Lincoln's relentless pursuit of right-doing, his dauntless courage, his generosity. But when it came to the religions, Lincoln met a mystery.

His first religious influences came during his early days on the Kentucky frontier. His mother, Nancy Hanks Lincoln, was an intelligent woman. She was deeply imbued with what is now called the "Hardshell" Baptist faith. This faith taught that all men were predestined to heaven or to hell. And in Kentucky it was a faith strongly anti-slavery. Nancy Lincoln taught Abraham to read. She gave him his easy familiarity with the Bible. Although she died when he was only nine, Lincoln once said of her, "God bless my mother, all that I am or ever hope to be I owe to her."

Lincoln's stepmother, Sarah Bush Lincoln, was also a deeply religious Baptist. She continued the religious training that his mother had begun. She also saw to Lincoln's schooling. Although the gaunt, young Abraham attended school for only twelve months, he acquired a thirst for learning he never lost.

Peculiarly enough, the Baptist ministers on the frontier gave Lincoln his first distaste for religion. These hard working, sincere men were often great orators. But in many cases, Lincoln found, they were anti-intellectual and even illiterate. Some were hard drinkers.

Besides, they used the frontier as a battleground for bitter wars between the various religious sects.

Oftentimes, the preachers carried on services that could only offend a man like Lincoln. Carl Sandburg describes such a service Lincoln attended. "In a timber grove one Summer Sunday afternoon, a preacher yelled, shrieked, wrung his hands in sobs of hysteria, until a row of women were laid out to rest and recover in the shade of an oak tree, after they had moaned, shaken, danced up and down, worn themselves out with jerks, and fainted!"

The result: Lincoln began to rebel. It was the beginning of his firm lifelong refusal to join any church.

In his frontier days, Lincoln developed a burning love of liberty and a rockfast belief that all men were created equal. These became the bases for his stand on slavery.

Lincoln carried from the

frontier a series of very settled beliefs. He saw God as a God of love with whom he could talk things over. Men, in fact, needed prayer for they are weak, sinful. He believed that God spoke back to his children in the Scriptures, "God's best gift to man." He knew furthermore that Christ had actually come to save men and He had succeeded.

Lincoln began believing, too, that God had predestined all men to eternal salvation, not punishment. This belief brightened his whole personality. But it did not dispell the sadness that would always drape his figure. By the beginning of the Civil War, Lincoln's wit and humor were already legendary. Still, his friends knew that these were only release valves for a deep, serious spirit. One of them wrote that "melancholy dripped from him as he walked."

In his youth, Lincoln met religions by the carload: Baptist, Methodist, Presbyterian, Episcopalian, Catholic, and Congregationalist. Although he had a rough-hewn notion that there was a God-founded Church of some sort, the wars between the sects kept him from examining any one.

Liberal Protestantism

In 1825, Robert Owen brought the Liberal Protestant influence into Lincoln's life. Abraham was only 16 years old when this English manufacturer and hu-

manitarian crossed his path. But Owen's pleas for free education and for the gradual emancipation of the slave crystallized Lincoln's thinking. In fact, during his first term in the Illinois state legislature, he proposed a resolution to abolish slavery by gradual emancipation.

Owen, too, as a Liberal Protestant, rejected all religious denominations in favor of an over-arching Religion of Humanity. Thus, Lincoln had a new churchless brand-name for his way of looking at religion. It meshed well with his burning desire to work for all mankind.

Five years later, Lincoln moved to New Salem, Illinois, where he became a man of experience. He learned rhetoric in the Debating Society. He soldiered in the Black Hawk war. He entered politics and was elected four times to the state legislature. In New Salem and later in Springfield, he read with increasing sympathy the Unitarian champions, Theodore Parker and William Channing.

It became clear to Lincoln, however, that his liberal religious stand would meet opposition from church-going people.

Although he attended church services regularly, Lincoln became a member of a non-conformist group of the Robert Owen stamp. And to churchgoers, "non-conformist" meant "infidel." In fact, in 1843, when Lincoln was interested in running for Congress, he wrote,

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"Everywhere it was contended that no Christian ought to go for me, because I belong to no church." And in the 1846 Congressional campaign, Lincoln's opponent, Methodist minister Peter Cartwright, spread the charge that Lincoln was an infidel. Hurt, Lincoln published his defense: "That I am not a member of any Christian Church is true, but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general or of any denomination of Christians in particular."

The one religion that Lincoln almost joined when he was in Springfield — but it was only by accident — was the Presbyterian Church. His second son, Edward, died at the age of five. Lincoln was grief-stricken. In the absence of Mrs. Lincoln's regular pastor, the Rev. James Smith of the First Presbyterian Church conducted the funeral services. Smith and Lincoln became friends.

The minister had written a book, *The Christian's Defense*, which Lincoln read. He later told Smith it was "unanswerable." Soon, Lincoln rented a pew in the First Presbyterian Church and attended services regularly with his family.

This apparent change in Lincoln's religious life, however, was not a complete rebuilding of his faith. For *The Christian's Defense* was primarily a de-

fense of the Bible, which Lincoln had read all his life. Moreover, he never actually joined the Presbyterian Church, because, as he later confided, he "couldn't quite see it."

'The Will of God'

In 1860, Lincoln left for Washington, never to return to Springfield again. The hallmark of his religious belief at that time was his firm conviction that "the will of God will prevail." He felt, too, that he was personally called to be a living instrument in the gentle yet powerful hands of this God.

Leaving Springfield, he said to neighbors, "I now leave, not knowing what or whether I may return, with a task before me greater than that which rested on Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail."

Lincoln's belief that the "will of God will prevail" was not a cold and indifferent thing. Lincoln was the warmest of men. When his son Willie died, Lincoln reportedly came to the boy's bedside, gazed for a long time, and then said, "My poor boy, he was too good for this earth. God called him home. I know that he is much better off in heaven; but then, we loved him so. It is a hard, hard thing to have him die."

Significantly, the Reformation-type Protestant reliance on God's will was not Lincoln's.

LINCOLN'S RELIGION

For Lincoln did not dismiss personal responsibility and personal initiative. Indeed, as early as 1846, he formally abandoned the argument that "the human mind is impelled to action, or held in rest by some power, over which the mind itself has no control." And in his second inaugural address, delivered less than two months before his death, he pleaded with the people to take the initiative for a new dawn of peace. We must "strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may achieve a just and lasting peace among ourselves and with all nations."

During the years of his presidency, the war and his personal trials tempered Lincoln's spirit. But they did not affect his beliefs. His private secretary wrote that Lincoln did not change any of his religious views, beliefs, or opinions from the day he left Springfield until the day he died.

Religion was a very personal thing for Abraham Lincoln. And he stood riveted to his religious principles even when very trying days rolled around.

For example, religion taught Lincoln to put great faith in mankind. Yet even when his countrymen were wholeheartedly against him, he refused to lose his faith in them. In 1863, R. H. Dana, author of *Two*

Years Before the Mast, wrote, "As to politics in Washington, the most striking thing is the absence of loyalty to the President . . . He has no admirers, no enthusiastic supporters, no one to bet on his head!"

Yet, in the same year, Lincoln delivered his Gettysburg Address. He spoke of "a new birth of freedom" and of "a government of the people, by the people, and for the people," never to perish from this earth!

Differences Over Slavery

The battle over the slavery question was another bitter fight. Even the churches split on the issue — a split that helped keep Lincoln from joining any one of them. For he viewed the slavery question as a religious question. Indeed, at the time of the Emancipation Proclamation, he declared, "I have studied the matter well; my mind is made up . . . I never in my life felt more certain that I was doing right than I do in signing this paper."

Although supremely endowed with the natural virtues, the trust in God, the love of his fellow man, which history has tagged to his name, Lincoln held in the back of his mind a bewildering doubt about the need to join a church. He did not think that the religion of Jesus Christ could be settled in terms of creeds and dogmas. He considered them the cause of the bitter sect-wars he so disliked.

About joining a church, he

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once said, "If the church would ask simply for assent to the Savior's statement of the substance of the law: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself' — that church would I gladly unite with."

Lincoln never realized with certainty that Christ had founded a Church to work for this ideal. Perhaps if he had, his many contacts with Catholicism would have had some effect on his religious thinking.

Lincoln had met the Catholic Church early in life. In fact, his native section of Kentucky was one of the most Catholic parts of the country. Before Lincoln's birth, the Dominicans had built a church and priory near his home. The countryside knew the footsteps of Trappists, Sisters of Charity, and the missionary "giants of the wilderness," Stephen Badin and Charles Nerinx.

Lincoln had Catholic relatives and friends. His uncle Mordecai married a Catholic girl from Kentucky, and the children were raised as Catholics. Mordecai himself became a convert in his late years. Lincoln had two cousins that were prominent in the Sisters of Loretto. His first schoolteacher, Zachariah Riney, was a devout and well-read Catholic. In fact, he spent the last years of his life in

the Trappist monastery in Kentucky.

The Catholic Vote

Later, the growing political importance of the Catholic labor force cut into Lincoln's life. In 1855, the Democrats imported Irish labor gangs into Illinois to help Stephen Douglas defeat him in the Senate race. In return, Lincoln befriended the leaders of the Midwestern German Catholics, Gustave Koerner and Theodore Canisius. He even bought the *Illinois Staats-Anzeiger* to reach the German Catholics with effect.

Later still, Lincoln defended the Catholic Church against the attacks of the Know-Nothing Party. He wrote to Congressman Lovejoy, "I think little better of their (Know-Nothing) principles than I do of those of the slavery enthusiasts. Indeed I do not perceive how anyone professing to be sensitive to the wrongs of Negroes can join in a league to degrade a class of white men."

Closest to Lincoln in the Catholic Church was Archbishop John Hughes of New York. Catholics stood divided for and against the union, for and against slavery. But in Archbishop Hughes, Lincoln found a friend and supporter. Both viewed American slavery as immoral. Both favored gradual emancipation. And in 1861, the Archbishop exerted his influence in Europe on the side of

the Union to keep France out of the war.

Lincoln's contact with the Catholic Church was many-sided. Yet it is difficult to trace any actual Catholic influence on his religious thought. Perhaps the only hint of it is present in the President's final stand on slavery. But as for making any significant contribution to Lincoln's settled religious convictions, the Catholic Church of America failed.

Though repelled by creeds, Lincoln was himself a man of creed and principle. His thinking, his conversations, his speeches, his reflections were all nourished by religious principles. His entrenched positions on slavery, the Union, the will

of God and its choice of Lincoln as an instrument, the North's rightness in the Civil war, were dug with the pick and shovel of his religious creed. He had no guide. He had to hammer that creed himself out of the complex religious influences and experiences of his life.

Lincoln was ever a man without a church. Yet he was ever a man of faith. He saw himself as a believer who had difficulties, a kind of modern Thomas the Apostle. "Probably it is my lot to go in a twilight, feeling and reasoning my way through life, as questioning, doubting Thomas did . . . seeking . . . for a faith that was with him of olden time, who, in his need, as I in mine, exclaimed 'Help thou my unbelief!'" ▲



Words of Comfort

So you're getting along in years and haven't yet made a name for yourself? Here are some words of comfort from research workers who have looked into the histories of some 400 famous men, each one the most outstanding statesman, painter, warrior, poet or writer of his time.

Of the group's greatest achievements, 35 per cent. came when the men were between sixty and seventy; 23 per cent. when they were more than eighty.

In other words, 66 per cent. of the world's greatest work has been done by men past sixty. Feel better? — The Irish Digest

'Saturation' Program for Vocations

MARTIN STEVENS

What New York is doing

A NEW program is stirring in the Archdiocese of New York, brought into being by some startling national statistics:

Ten years ago there were 42,970 priests in this country, to minister to a Catholic population of 27,766,141. Today there are 52,689 priests, for a Catholic population which has skyrocketed to 39,505,475.

In 1958, 1,088 priests were ordained. During the same year, 752 priests died. It takes only the simplest arithmetic to arrive at a net increase of 336 priests. But during the same year, our Catholic population increased by 1,460,126. If you divided the new Catholics among the new priests, you'd have 4,346 to one. Of course you can't do that, because the race is getting more uneven year by year. Even the Red Queen's advice to Alice, that she run as fast as she can to stay in the same place, no longer applies. We're running as fast as we can, and falling behind.

Ten years ago there were 4½ million students under Catholic instruction, and 80,000 teaching sisters. Today there are 8½ million of these stu-

dents, and only 96,000 teaching sisters.

The picture among our 9,709 brothers is brighter, but only percentage-wise. Over the past ten years they are the only ones whose increase, 32.2%, has come near the total Catholic population increase of 38.1%. Priests have increased only 21.7%, sisters only 16.7%.

We are all aware of these facts. We know that there is not a diocese nor religious community in the country today that does not feel the shortage of vocations.

In the Archdiocese of New York, the national situation is not only reflected accurately, but the vocation shortage is aggravated by growth in many highly important areas.

For example, since Cardinal Spellman became Archbishop of New York, the number of priests from the archdiocese serving in the armed forces has increased from 4 to 56.

Over this same period of time, five new diocesan boys' high schools have been established, with 83 diocesan priests on their faculties. The New York Curia and administrative offices have expanded from 25 to 49 priests.

Ninety-one new elementary

'SATURATION' PROGRAM FOR VOCATIONS

and 34 secondary schools have been established, calling for a tremendous increase in numbers of teaching brothers and sisters.

All these added facilities mean additional demands for vocations. For these reasons, Cardinal Spellman felt that an appraisal of the vocation picture in relation to archdiocesan needs was in order. A conference with his priests brought out these further facts:

Twenty-six years ago, in 1933 — when the present ordination class was born — New York ordained 26 priests. In 1959, New York again ordained 26 priests. In 1933 there were 1,273,291 Catholics in the archdiocese. Today there are 1,558,-228.

Ten years ago there were 220,000 Catholic students, and 3,125 teaching sisters. Today there are 335,000 students and 3,792 teaching sisters. The students have increased 51%, the teaching sisters only 18%.

Ten years ago in the New York archdiocese, 485 nursing sisters, working in 20 Catholic hospitals, treated 120,334 patients. Last year, 406 nursing sisters, working in 20 expanded Catholic hospitals, treated 162,403 patients. During this period the demand for medical attention went up 26%, but the number of our nursing sisters decreased 16%.

To take action in this matter, a vocational council was formed

at once under the direction of Monsignor Thomas A. Donnellan, Chancellor of the archdiocese. Monsignor Donnellan decided that an extraordinary situation had arisen which demanded means and effort beyond the ordinary.

He called in Father Alvin A. Illig, C.S.P., Manager of the Paulist Press and the "idea man" who conceived and put into successful operation the vast distribution organization known as National Catholic Reading Distributors, which now supplies Catholic magazines and books to over 4,000 parishes and schools.

Three Points

Together they agreed on three points which, if incorporated into a single strong program, seemed to promise a partial solution to the vocation crisis: 1) an *adult education* program on vocations, 2) a sustained *long-range* program, and 3) a program *diocesan-wide* and aimed at *saturation coverage*.

They planned a ten-month pilot program addressed not to young folks but to parents, covering every phase of the vocation problem. Under Monsignor Donnellan's direction, the Paulist Press was to create ten 16-page, full-color, fully illustrated booklets on an adult level. These booklets would be supplied to the parishes of the archdiocese, to be distributed on one Sunday every month (September through June) to all

adult parishioners leaving Mass. Adequate pulpit support was to be given.

A ten-month outline of the proposed booklets was prepared. Here is the run-down:

- 1) September — Parent: The Church's Future is in YOUR Home
- 2) October — Questions Parents Ask About Vocations
- 3) November — The Challenge of the Priesthood
- 4) December — Where Do Sisters Come From?
- 5) January — This Is a Brother
- 6) February — You and Your Child
- 7) March — What Priests Do
- 8) April — "At Home" in the Convent
- 9) May — How We Prepare a Young Man for the Priesthood
- 10) June — I'd Like a Chat with You

How would pastors react to the program and cooperate in the distribution of the booklets? On June 4th, at the suggestion of Monsignor Donnellan, Father Illig wrote to the 397 pastors in the archdiocese explaining the program, and asking if they thought they would be interested and, if so, how many booklets they thought they might use. The letter pointed out that an answer would not constitute an order, but serve only as a guide in planning.

By July 10th, 102 pastors (25.7%) had returned the survey form. Of those answering,

84 pastors (82.3% of those responding) said they were interested and could likely use 68,175 booklets per month.

'Warm Interest'

"It was this warm interest that impelled us to push ahead with the program," says Monsignor Donnellan. "This new, unique series is being published in an effort to 'do something' about an extremely serious situation now developing in the archdiocese. Prayer, needless to say, is most important. But we feel that a ten-month adult education program will be 'doing something' on the human plane that will bring both immediate and long-range results for the archdiocese. This is the first time a project of this type has been tried in America, as far as we know. If it is successful here, it will set the pattern for other areas and the whole Church in America will benefit from our work."

Artists, designers, writers, editors and printers got busy, and the first two booklets in the series were produced. In early September, samples of these two were sent out through the archdiocese, together with an outline of the ten-month series.

"We have used the highly visual approach in designing this series," Monsignor Donnellan wrote in an accompanying letter, "because this format commands the best readership. The booklets were edited for the average father and mother in

'SATURATION' PROGRAM FOR VOCATIONS

your parish to give them information about vocations. To be successful, we now need the full cooperation of all priests, brothers and sisters in the archdiocese. Our hope is to 'saturate' the archdiocese month after month with these full-color booklets. We want to get our people thinking about vocations — talking, agreeing, disagreeing, debating. We need to create an atmosphere of urgency — for we are indeed faced with an urgent problem.

"May we suggest that on one particular Sunday every month, one of these booklets be given to every adult attending Mass. If a very complete pulpit announcement is made — the combination of the spoken and written word together will make a great impact. This impact, repeated ten times over the year on an organized basis, will drive the message across."

Distribution After Mass

Orders started coming in, and the first booklets were distributed on a bright September Sunday. Most of the booklets were given to adult parishioners as they left Mass. Many pastors distributed them to all children in the schools to take home to their parents — thereby tying parent and child together in the program. Still others distributed them at P.T.A. meetings.

Word spread fast along the grapevine. Father Cyril Eviston, Director of Vocations for the Covington diocese, requested a

complete presentation for the 25 priests representing dioceses in the Midwest and West, who met on October 5th in Covington, Kentucky.

Father Illig was invited to explain the program at a meeting of the diocesan vocation directors of the East Coast, held in Washington, D.C. on October 22nd. Active interest was shown. Another featured speaker, Father J. Cyril Dukehart, S.S., of the seminary division of the National Catholic Educational Association, stated that in his opinion the proposed adult education approach to parents was the best and most important approach of all, the one most hopeful of measurable results.

Meanwhile, reactions had been coming in — mostly bouquets, with a few constructive brickbats among them — from those who had received the first two booklets. In sending out samples of booklets No. 3 and No. 4, Monsignor Donnellan pointed out the changes that had been made following the suggestions of priests, brothers and sisters after they had received booklets No. 1 and No. 2, i.e. a richer paper stock, more "adult" art work, and richer, crisper colors throughout due to the use of a new offset printing process.

The Halfway Point

This month, which sees booklet No. 6 being distributed, marks the halfway point in the

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program. To date, 183 parishes and schools in the New York archdiocese are using 114,000 of the booklets each month, which is a ten-month total for these parishes of 1,140,000.

The booklets are supplied to parishes at 6c each. This price is made possible by the large print run, as well as by new and improved high-speed printing techniques. The average parish in the archdiocese is using approximately 600 booklets a month, which means an expenditure of only \$36 a month for this long-range adult education program. Looking ahead, it may be possible to sell the booklets as low as 4c each, where there is complete diocesan coverage.

This is admittedly a pilot program, designed to launch a new concept in "saturation" parent education, to point the way, to test and to measure.

Two things are becoming clear as the program continues to operate in the Archdiocese of New York:

First, to realize its full potential, the program must be adopted by an entire diocese. True "saturation" on a diocesan scale cannot be obtained unless

every parish participates in the program.

Second, based upon present reactions, it seems that the program would be most effective if adopted as a diocesan-wide, year-long project of the Holy Name Society, the National Council of Catholic Women, or some similar diocesan group, under the direction of local pastors, would be responsible for the distribution of the booklets, and would pay their cost.

This last suggestion has the added advantage of making active participants of many of the very people the program is trying to educate.

At the present writing, eleven dioceses have already shown a keen interest in adopting this program beginning in the fall. Where a diocese is interested, these booklets will be "tailored" to fit the local scene.

Any priest who is interested in receiving sample copies of the first six booklets (the total published to date), together with an outline of the entire series, is invited to write to Rev. Alvin A. Illig, C.S.P., Paulist Press, 180 Varick Street, New York 14, N.Y. ▲



It seems to me that it is the right thing for a director to discourage people who think they have a vocation. If it is real, it will vanquish all obstacles, and will stand out, not as a mere invitation, but as a categorical imperative.—Abbot Chapman,
Spiritual Letters.

The Seal of Confession

The principles reviewed

WINFRID HERBST, S.D.S.

"FATHER, you broke the seal of confession. In your sermon this morning you spoke about what I told you in confession. I just dropped in to tell you that I'll never go to confession to *you* again."

The priest was dumbfounded. "I don't know what you mean. I know nothing about you and confession."

The seal of confession is directly violated when there is a revelation of a particular and specific sin of a particular penitent who can be known with certainty by the hearer. The penitent need not be named. There are other ways in which he can be known — from circumstances, for instance. The hearer need not know that confessional matter is being revealed. The confessor alone incurs the severe censure, an excommunication *specialissimo modo* reserved to the Holy See, attached to the direct violation of the seal of confession. And he incurs it only if he directly *presumes* to violate the seal, that is, if he dares knowingly, deliberately, rashly, advisedly, to do so. He is exempt from the penalty, that is, if there is any diminution of imputability either on the part of the intel-

lect or of the will, even if the deed remains subjectively a grave sin. The confessor alone incurs this censure. One who overhears what is said in the confessional and breaks the seal directly commits a mortal sin but does not incur the excommunication.

An indirect violation of the seal on the part of the confessor or of others may be only a venial sin. An indirect violation of the seal is not so easily defined. It may take place when a sin is revealed without clearly indicating the penitent, or a penitent is indicated without revealing the sin, but with the risk of raising suspicion about either the penitent or the sin. Or it takes place when there is no danger of revelation but what is known from confession is used with offense to a penitent quite apart from all suspicion of his sin, or when penitents in general would object to the use of such knowledge.

In short, sacramental knowledge may never be used to the offense of a penitent or penitents in general. The instruction of the Holy Office of June 9, 1915, reminds local Ordinaries and religious Superiors that they are to warn their subject confessors not to mention con-

Father Herbst is at Jordan Seminary, Menominee, Michigan.

fessional matter under any form or pretext, not even incidentally, neither directly nor indirectly, in giving missions or spiritual exercises, not in sermons, nor in private conversation. Danger to the seal must always be presumed.

In addition to a direct violation of the seal or an indirect violation, there is also that unlawful use of sacramental knowledge which is had when the confessor's conduct is such as to make confession distasteful either to the penitent or to others.

Finally there is such a thing as an apparent violation of the seal. This happens when there is really no direct or indirect or unlawful violation, or unlawful use of confessional knowledge, but a priest's language, in sermons, retreat conferences, for instance, is such that he arouses probably suspicions that he is either violating the seal or causing offense to penitents.

Prudence Dictates Caution'

A priest may indeed use sacramental knowledge if there is not revelation, nor annoyance of penitents, nor scandal; and he may do what he certainly would have done but for the fact of having heard confessions; but in this matter great prudence and caution are called for. It is a thing very difficult to observe in practice.

With what apostolic liberty,

for instance, a retreat master can give his conferences on mortal sin, on venial sin, on abuses prevalent in religious communities, on the duties of subjects and superiors, when he has never been in the religious house before and has never heard a single confession there. But no sooner has he begun to hear confessions when he must be careful as to what he says about these and similar matters, lest he give offence, arouse suspicions. True, he may have prepared his conferences years before; he may even be reading them from manuscripts typed long before he even knew about the existence of the community he is now addressing. What he is going to say he would have said had he never heard any confessions here. And yet, prudence dictates caution.

No doubt that is one reason, in addition to gradually preparing the retreatants for confession by means of conferences on the end of man, mortal sin, death, judgment, etc., why the retreat master much prefers to get through all those sometimes hard-hitting conferences before he begins to hear confessions. He must beware, lest tender sensibilities be hurt, offense be given, suspicions be aroused, and accusations be made, if not to his face, at least in the hearts of others, of violating the seal of confession.

"He means me." "That's just what I told him in confession." And the eyes are cast down, and a flush rises to the cheeks. Or (which may God avert!) The retreatant rises and indignantly leaves the chapel and afterwards hurls into the innocent master's face the stunning accusation: "Father, you broke the seal of confession. In your conference you spoke about what I told you in confession." Or, what is even worse, later on speaks to this effect to the Superior or to other members of the community. Such conduct is so unjust. And because of the seal of confession it leaves the confessor so helpless.

Sometimes the confessor tries to avoid such a sad misunderstanding. Let's say he is asked to solve a problem in the confessional. He has that very same problem asked and answered in one of his later conferences. It has been down on paper for years. It recurs again and again. It is of importance that this matter be presented and explained. So he may say: "I am going to speak about that at great length in my next conference. Please do not think I will be doing so because of what you just asked me. That is a part of my regular conference for all. You understand that, don't you?"

There is such a thing as being overly cautious too. In this case it would mean never

giving any down-to-earth examples and illustrations at all but to stick to platitudes and trivial generalities. Human nature being what it is, the same things happen over and over and over again in all places and at all times; and penitents should be sensible enough to realize that. A very plain instruction on this was given by the missionary who, when preaching to the men on confession preparatory to hearing them, was wont to produce a ten-dollar bill and then show it to his audience with the remark: "Men, here is a ten-dollar bill. The man who comes to me in confession during this mission and tells me something I haven't heard before gets the ten dollars." No one ever got it.

Wagging Tongues

The confessor cannot, of course, be expected to prevent the tongues of the pharisee and of the evil-minded from wagging. He does not have to stop hearing confessions because the hater of Catholic practices accuses him of unnecessarily using knowledge acquired in the confessional in a general way in his sermons, directions, and exhortations. Such malevolent and unfounded suspicions may be disregarded — as may also those of such uncharitably oversensitive souls as think that the confessor is referring particularly to them and to what they told him in

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confession. An old saying has it that when thinking uncharitably of others in 99 cases out of 100 we are wrong. The percentage is even higher here.

Learned scholars (e. g., Honore, Galtier) have treated of this matter, discussing whether a priest has ever directly violated the seal of confession, has ever told to others what he heard in confession. They clearly show that certain assertions made by adversaries to the effect that the seal of confession has been violated are extremely doubtful and ambiguous and, at the most, have reference to unlawful use of knowledge acquired in the confessional or an indirect violation of the seal. Even the charges of the enemies of the Church cannot be applied to the direct violation of the seal knowingly made.

Never A Direct Violation

Hence we may conclude that there has never been a direct violation of the sacramental seal of confession, that no priest has ever told what was heard in confession in such a way that it would manifest the penitent and the sin confessed. And we know that priests have suffered much and have even died rather than reveal what

was told them in sacramental confession.

"Father, you broke the seal of confession. There was no other source than my confession from which that information could have been obtained." No other source when for a lifetime he has been running into cases like that both inside and outside the confessional, not to mention his books on moral theology, etc.?

"I won't go to confession to him again because I can always find in next Sunday's sermon what I told him in confession." And the good priest is using verbatim a series of Sunday sermons that has been published and spread by the thousands! Or he has preached this sermon often.

"Of course, he does not give names, but the circumstances in this community point to a particular individual so that without naming anyone that particular individual is easily identified by the others." What an unjust application! Instead of saying, "He means me," one should say, "That means me. That fits me perfectly. I am the man." It is good to apply everything to oneself and not to "the other fellow there," but it is bad indeed to acquire or foster a suspicion-complex. ▲

The population of Africa is estimated at 98 millions. Of these 37 millions are Muslims, 16 millions Catholic and four millions Protestant. It is estimated that the Muslims, the fastest growing group, increases by 300,000 a year.—*South African Clergy Review*.

Participation Depends on Us

'Speed kills devotion'

NICHOLAS A. SCHNEIDER

THE Instruction on Sacred Music and the Sacred Liturgy issued by the Congregation of Rites on September 3, 1958, will have many effects. One of them will be to change the approach many of us have to the celebration of the low or "read" Mass, especially as far as our tone of voice and speed are concerned.

In number 34 of the Instruction we read: "The celebrant should read *in a raised voice* all that the rubrics require to be said 'in a clear voice,' especially if the church is big and the congregation large, so that all the faithful can follow the sacred action appropriately and easily."

The first reaction of many of us to these words is "Ouch!" We remember that when we were learning how to offer the Mass, we read through the rubrics in the front of the Missal and found tucked in among them one which directed that certain prayers be said "in a clear voice." When we consulted the commentary of a rubricist like O'Connell, he told us this meant: "The voice of the Celebrant should always be sufficiently loud and clear to

enable, under ordinary conditions, those who are present to hear without difficulty what is being said" ('The Celebration of Mass,' p. 276).

We decided then that when we celebrated Mass, unless the street department was outside drilling up the concrete for sewers or the Alco wrecking company was ploughing in the wall of the house next door with a "headache hammer," the people at Mass should be able to hear us recite the Latin. That sounded fair enough and we resolved to follow that rubric along with the other "red rules."

It worked well for the first two weeks after ordination, as long as we were celebrating Mass in convents. In fact, the nuns seemed edified by our pronunciation of the Latin (though our Horace professor would have been fully convinced he had wasted his time with us if he had heard us). But then came our first assignment, and we shortly realized that something would have to change in our celebration of the Mass. Forty-five minutes for a low Mass was all right when it was a first Mass for the sisters, but it would never work in a parish. People who were cutting down on breakfast time to

Father Schneider is assistant at Holy Cross Church, St. Louis.

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get to Mass and still make it to work on time, just didn't go for the 45-minute routine.

So what did we do? First, we improved our facility in performing the ceremonies. This cut the time somewhat. Then we started "pushing" ourselves to keep moving, and this helped considerably. But still we had to eliminate five minutes. So we lowered our voice. We found that pronouncing the words with less volume permitted us to read them with more speed and since speed was what we needed, "what people can hear" was sacrificed for "when they can leave."

The people didn't seem to mind, either. At least they didn't say much about it. Oh, sometimes we met one of the faithful who remarked upon the devoutness with which our neighbor, Father Smith, offers Mass. "You can hear every word he says." But for every comment like that, we knew that the post office delivered to Father Smith's mail box at least five cards or letters which read: "Father Smith, you had better cut out those long (30 minute!) Masses. You are losing your congregation."

Orders From Rome

Now it looks like the Congregation of Rites wants us all to lose our congregations, because the Instruction tells us to recite the Latin loud enough for all the faithful in church to

hear (and by implication, slow enough for them to answer), and doing this is apt to make our Mass 30 minutes long, just like Father Smith's. But will our people really start deserting us in large numbers? Of course not. For some years the laity have been pleading for a direct part in the Mass. Now they have it. Direct participation in the Mass on the part of the laity is now by reason of the Instruction, more than ever officially with us and we have to live with it. Actually, most of us want it. We know that it will help to bind us together with our people. The Mass as a dialogue will develop much more unity than the Mass as a one-man show. What really bothers us is how to make our own adjustment. We got away from reading the Mass loud enough for all the people in church to hear and now we have got to get back to it.

The High Mass takes care of itself. Most of us priests are not Lauritz Melchiors when it comes to singing, but while we are not melodious, we are loud, at least loud enough for the choir to hear us and sing the responses. And when we finally get the people in the congregation to the point of singing the responses and the Ordinary of the Mass, they will know when to answer because they also are able to hear us. No, it is not the High Mass that presents a problem. It is the

read Mass. Here too the people have a part.

Number 28 of the Instruction tells us that "One must take diligent care that the faithful are present also at the low Mass 'not as outsiders or as silent spectators' but in such a way that they may exercise that participation which is demanded by such a great mystery and which yields such abundant fruits." But how can the people "exercise that participation" unless they hear us? And how can they hear us unless we speak out? The truth of the matter is that having become so accustomed to reading the Latin rapidly in a low tone of voice, we are afraid to raise our voice to where the people can hear us distinctly because some people in the congregation might know Latin, and if they do they will see how badly we bobble it trying to pronounce it too fast. Yet, if we are ever going to make a success of this new Instruction we will have to resign ourselves to the fact that we must speak up and slow down.

Our people will always be slower than we are. That is why it takes twelve to fifteen minutes to recite the Rosary with a group while it only takes eight to ten minutes to recite it alone. Group prayer always takes a little longer than private prayer. And while there is still such a thing as a "private Rosary," we are no

longer supposed to speak of a "private Mass." Number 2 of the Instruction says that this term "is to be avoided." We learned in the seminary that every Mass is a public act of worship, but now we have to treat it as such. And "public" here implies: "External participation manifested by external acts, such as the position of the body (kneeling, standing, sitting), ritual gestures, and above all, by the responses, prayers, and chants." (Instruction, no. 22b)

Local Problems

How to get our people to recite their part is a problem each pastor will have to solve in his own parish. Some groups will more naturally take to participation than others. People with higher educations will perhaps be easier to teach. But no matter what type of people our congregation may be, unless we set the pace and give them a chance to get their words in, the whole effort is doomed to failure from the outset.

Number 31 of the Instruction states: "The third and most perfect manner of participation is had when the faithful give the liturgical responses to the celebrant, *almost conversing with him*, and pronouncing the parts proper to them in a clear voice." A conversation is different from a speech. In a speech we do all the talking. In a conversation we give the other fellow a chance to say

something too. If we don't, he soon gets bored. That is why so many people are bored at Mass. They have to sit in the pew and catch what they can of our mumbled Latin. Once we give them a chance to say something, to "almost converse with us," their whole outlook on the Mass will change. They will see that worship is their work too.

Add Five Minutes

As far as time lost is concerned, priests who have experience with the Missa Recitata say that it doesn't take much longer. In our seminary days, when once a week we used to recite everything allowable with the celebrant, the Mass would take about five minutes longer than usual. Since we will probably never achieve this fullest of participation in any church congregation, the Mass won't be lengthened anywhere by even five minutes, supposing that its celebration usually takes between 25 and 30 minutes. We have at least two Missa Recitatas every morning where I am assistant and they never take more than 28 to 30 minutes unless the Epistle and Gospel are exceptionally long or communicants are many more than usual. One thing we will have to be reconciled to, though. That is the 30 minute Mass. A Mass celebrated with the people participating just cannot be properly done in much less time.

St. Francis de Sales once said: "Speed kills all devotion." It is just as true to say: "Speed kills all participation." The Instruction confines itself to voice volume but speed is another important element of participation. Here is not meant the rapidity with which we read Latin, but the opportunity we give the faithful to recite it with us and to answer us. We have been reciting the Leonine prayers after Mass with our people for years. In most churches they do a good job of answering them. That is a type of participation. But what would happen if we would start tomorrow to recite the Hail Mary so fast that we would be well into the second and third before they finished the first? You know as well as I. Our people would give up trying. They would stop reciting their part and the Leonine prayers would become something they were never intended to be—the private prayers of the priest.

It is the same way with the Mass responses and the people's share in the Common. If our own recitation is such that the people can get their part in between what we say, participation will be an accomplished fact as soon as they are trained in it. But if we don't give them time to say their share of the Mass, the Instruction of September 3 will never be anything except a dead directive. Once the faithful know that

they are to take an active part in the Mass and once they are trained to do so, they will be more than eager to comply. How successfully they can comply will depend upon our own attitude and efforts to give them full opportunity to speak up.

"In a read Mass, the priest celebrant, his ministers and the faithful who participate directly in the liturgical functions with the celebrant must pronounce in a clear voice those parts of the Mass which apply to them and may use only the Latin language." (Instruction, no. 14 b) This is a directive that will work with our co-operation and encouragement. But too much speed and a low tone of voice on our part can effectually prevent its ever being fulfilled.

By the way, many priests have installed microphones on the altar or near it to aid the faithful in hearing what is being said. There seems to be

nothing in the Instruction to forbid this and in larger churches it would seem to be a necessary item of equipment.

Our seminary speech teacher used to constantly stress one point of public speaking. "Gentlemen," he used to say, "you have to project yourselves. You have to talk loud enough for the people in the back pew to hear you." He was talking about sermon delivery, but now we have another use for this principle of "projection," and that is in our celebration of the low or read Mass. The Instruction on Sacred Music and the Sacred Liturgy says in effect: "Fathers, you have to project yourselves. You have to say the prayers of the Mass loud enough and slowly enough so that even the people in the back pew will hear what they are supposed to hear and have a chance to say what they are supposed to say. Then your Mass will be what it is intended to be—a people-participating act of worship." ▲



A priest has the primacy of Abel, the patriarchate of Abraham, the government of Noe, the order of Melchisedech, the dignity of Aaron, the authority of Moses, the perfection of Samuel, the power of Peter, the unction of Christ.—Bl. Peter of Blois. **Sermons to Priests.**

A Case in Marriage Counselling

FELIX P. BIESTEK, S.J.

Finding the
proportionate cause

At dinner, after the closing of the Forty Hours Devotion, Father Steve was telling his priest-colleagues the following narrative:

"I spent almost two hours last night talking with John and Mary, two of our parishioners, who had such serious marriage problems that they were thinking of filing for a divorce. Since they were not active in the parish clubs I hardly knew them, except by name. The odd thing in this case was that they seemed to have almost everything: a beautiful home, worth about \$30,000, in the best section of the parish; and two healthy, attractive children, a boy of eight and a girl of ten. Money was the root of the problem. Mary said that although John earned about \$12,000 a year, he was so tight with money, that he did not give her enough to run the house. He said that she was a poor manager, frequently spending money foolishly on superfluities.

"I told them that marriage was a give-and-take proposi-

This article comes to us from Loyola University, Chicago.

tion; that mutual love grew through the self-sacrifice of husband and wife. I talked about the evils of divorce and the effects of divorce upon the children. I was especially eloquent on the subject of God's design for marriage and the sacramental graces available to them. As something concrete to do immediately, I suggested that they start the custom of family rosary, because as I reminded them, the family that prays together, stays together. I think it was the best pep talk I ever gave in my life."

A few months after this dinner, one of the priests from a neighboring parish asked Father Steve about the outcome in the case of Mary and John. He answered: "I never saw them again, but I was told that they went through with the divorce." Why was Father Steve's counsel ineffective?

We cannot criticize his intention nor his understanding of the Church's laws and ideals concerning marriage. His moral and dogmatic theology were adequate, but he failed as a pastoral counsellor.

The first reason for this failure was his inability to apply



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HOSPITAL		
Holy Family Hospital, Des Plaines, Illinois	500,000	762,057
RELIGIOUS COMMUNITY		
Sisters of Charity	2,250,000	2,629,982
Convent Station, New Jersey		
Oblate Fathers	400,000	643,694
Boston, Massachusetts		
Sisters of St. Dominic	750,000/	1,200,123
Caldwell, New Jersey	1,000,000	
COLLEGE		
Maryville College, St. Louis, Missouri	Maximum Potential	686,693
Aquinas College, Grand Rapids, Michigan	1,200,000	1,287,303
SEMINARY		
St. John Vianney Seminary	500,000	620,453
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CENTRAL HIGH SCHOOL		
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St. James, Seaford, N.Y.	New School	\$ 500,000	\$ 725,000
St. Mark, Burlington, Vt.	Increased Income	From \$700 to \$1,200/wk.	\$ 1,250,000
St. Vincent's Hospital, Staten Island, N.Y.	Hospital	\$ 475,000	\$ 490,000
St. Joseph, Macon, Georgia	School Expansion	\$ 150,000	\$ 153,000
Catholic Suburban Fund, Wheatridge, Colorado	Multi-Parish	\$ 870,000	\$ 1,103,000
Sacred Heart of Jesus, Milwaukee, Wisc.	Repair & Renovation	\$ 250,000	\$ 365,000
Our Lady of the Lake, Seattle, Washington	New Church	\$ 175,000	\$ 254,000
Sacred Heart, Newburgh, N.Y.	Church & Rectory	\$ 250,000	\$ 432,000
St. Alphonsus Church, Minneapolis, Minn.	Parish Development	\$ 150,000	\$ 258,000
Queen of Peace, North Arlington, N.J.	Faculty House	\$ 200,000	\$ 219,000
St. Mary, Lawrence, Mass.	Convent Addition	\$ 200,000	\$ 231,000
St. Margaret, Seat Pleasant, Md.	Increased Income	From \$1,350 to \$2,200/wk.	\$ 2,643,000
St. Louis, Kansas City, Mo.	Increased Income	From \$1,200 to \$2,100/wk.	\$ 2,147,000
St. John, El Dorado, Kansas	New School	\$ 60,000	\$ 72,000
St. Francis Xavier, Ft. Myers, Fla.	New Church	\$ 175,000	\$ 215,000
St. Francis of Assisi, Toronto, O.	New Convent & School Expansion	\$ 75,000	\$ 101,000
St. Edward Confessor, Syosset, N.Y.	Parish Expansion	\$ 325,000	\$ 436,000
St. Boniface, Edwardsville, Ill.	Increased Income	From \$750 to \$1,800/wk.	\$ 2,032,000
St. Catherine Laboure, Silver Spring, Md.	Parish Improvement	\$ 250,000	\$ 337,000
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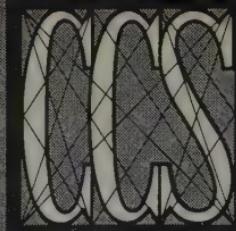
SH/INSTITUTION	PROJECT	GOAL	SUBSCRIBED
Lady of Mercy, Park Ridge, N.J.	New Church	\$ 250,000	\$ 472,748
Ghost, New Hyde Park, N.Y.	School Addition	\$ 250,000	\$ 305,820
Lady of Good Counsel West Trenton, N.J.	Church and Rectory	\$ 150,000	\$ 181,430
Lady of Lourdes, Decatur, Ill.	Parish Expansion	From \$150 to \$320/wk. From \$400 to	\$ 764/wk.
Rosary, Kansas City, Mo.	Increased Income	\$900 or \$1,000/wk.	\$1,116/wk.
Aloysius, Washington, D.C. Benedict's Prep School, Newark, N.J.	Church Renovation	\$ 50,000	\$ 83,789
Lady Queen of Peace, Methacton, Ill.	School Building	\$ 150,000	\$ 177,129
Nicholas Byzantine, Youngstown, Ohio	School	\$ 75,000	\$ 93,146
Amere Acadamey, Raymont, Del.	School Expansion	\$ 275,000	\$ 369,586
Diocese of Lansing, Lansing, Mich.	Preparatory School	\$ 150,000	\$ 153,910
Notre Dame College, New Haven, Conn.	Diocesan Development	\$1,500,000	\$1,636,466
Sisters of the Sacred Heart, Gascoag, Rhode Island	College Development	\$ 200,000	\$ 243,656
Procopius College, Lisle, Ill.	Novitiate	\$ 300,000	\$ 314,689
Lady of Solitude, Alam Springs, Calif.	College Development Fund	\$ 65,000	\$ 294,843
Red Heart, El Reno, Okla.	Church Expansion	\$ 60,000	\$ 65,075
Clare's Hospital, Denville, N.J.	School Expansion	\$ 550,000	\$ 90,142
Diocese of Crookston, Crookston, Minn.	Hospital	\$ 175,000	\$ 579,403
Bernard, Levittown, N.Y.	Diocesan Development	\$ 500,000	\$ 184,846
Immaculate Conception, Jacksonville, Fla.	School, Convent Exp.	\$ 50,000	\$ 654,440
	Church Redecoration,		
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FRANCIS K. ZIMMERMANN



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1960

CCS has now passed the \$300 million mark in funds raised for the Catholic Church...and 1960 promises to be the greatest year in our history.

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the principle of causality to practical problems in human relations. In philosophy he learned that the cause must be proportionate to the effect. If he had solidly learned this principle, he would have seriously suspected the proportionality between the effect — namely, the breaking-up of the marriage — and the cause given—namely, dissatisfaction with the management of money. Father Steve should have been at least suspicious that the real cause must have been deeper and more serious than that.

People seldom begin with the core of their problem. They usually begin at a point of least embarrassment, at a point where they are more or less comfortable. Mary and John were not dishonest with Father Steve; money management was one of their problems, but there must have been more serious, more painful, more intimate problems in order to account for a divorce of a couple who had "almost everything." They were just human; no one can immediately reveal, to a relative stranger, even though he be a priest, one's painful intimate problem in a face-to-face relationship. The Church realizes this when it provides an almost impersonal atmosphere in the confessional.

A Conjecture

What could have been the real causes? Let's conjecture for a moment. Mary could have been

in competition with John for the affection of the children. Perhaps she often belittled him in front of the children and their guests. This competition may have been a pattern in Mary's life. She may always have been the top student in grammar and high school. She may have developed an unbalanced sense of values in winning first place, especially in competition with boys. And, deeper still, this may have begun in early childhood as she competed with her father for her mother's affections, and with her mother for her father's affections. Competition in various arenas and using various weapons could be at the root of Mary's problems. She may even have been granting or withholding favors in their intimate marital relationship as a way of rewarding or punishing her husband in this over-all competition.

John, on the other hand, may have had a father who played the part of patriarch. This became his image of a father and husband. Naturally, he modeled himself accordingly. In the competition, he hated to lose to a woman. Every loss, every act of belittling was a humiliating experience. In every loss to Mary, John lost a little of his self-confidence. He was successful in business, but he was a failure at home. In the eyes of his children, he could see that he was the second-class

parent. Such constant attacks on his self-esteem made him fight back, and he could have become quite unreasonable in many areas of living.

These are only conjectures, but all quite possible. Mary and John may not have been fully conscious of what was really happening to them. The result was that their mutual love cooled, gradually turned to mutual dislike, and eventually to mutual hate. The problem of money, therefore, was more of a symptom than a cause, and a very superficial symptom at that.

Emotions vs. Intellect

The principle of causality, furthermore, says that the cause and effect must be in the same order of things. For example, a natural cause cannot produce a supernatural effect. Father Steve should have been able to extend the principle to the following: an intellectual argument cannot solve an emotional problem. And, the problem of John and Mary obviously was emotional. Their problem was not a lack of knowledge; they knew the law of the Church; they knew, intellectually, the range of evils of a divorce.

And what about Father Steve's advice to pray together? Can prayer, even when combined with intellectual arguments, dissolve deep and fully-grown emotional problems? Prayer is most necessary in life at all

times, especially in times of stress. Prayer can help prevent some emotional problems and it can help to recuperate from emotional problems, but prayer alone, even when bolstered with intellectual arguments, is not a specific remedy for the actual cure of a deep and fully-grown emotional problem in interpersonal relationships.

Again referring to the principle of causality, we know that the element of time is pertinent to proportionality. A long standing problem usually cannot be solved quickly, unless we postulate a miracle. Father Steve presumed, possibly with not too much thought about it, that in one evening he could help do away with a problem that must have festered over a period of years. Time is necessary to get pertinent facts, to understand the significance of non-verbal clues. Time is necessary for the people to test the priest's reactions and his understanding of human weaknesses. The most that Father Steve could have realistically expected in one conference was to begin, merely to begin a helping relationship, to get some information, and to motivate the couple to return for further conferences.

Positive Advice

In addition to criticism, what positive advice could be given to Father Steve for his future priestly work with people who have marriage problems?

1. When asked for advice, he should be clear in his own mind whether the problem is one of information, which he can give from his store of moral, dogmatic, or ascetical theology; or whether it is primarily a problem in feelings. And he must be aware that people frequently begin by asking for information when information is not their real need.

2. The priest must be convinced of the reality and importance of feelings and emotions. We know from our own doctrine of Original Sin that man has lost his integrity, that passions, feelings, and emotions can keep the intellect from seeing clearly; that no matter how lucidly and eloquently a beautiful truth is proposed, emotions can practically blind a person. Therefore, helping a person with feelings is of tremendous importance; it frees him to see the truth and do the good.

3. There are no sure-fire techniques, tricks, gadgets, or pat phrases in helping people with their feelings. The modern professions concerned with mental health have a great deal to teach about three aspects: namely, the skill to develop a sensitivity to feelings; the skill to understand the meaning of feelings; and the skill of helping to resolve disturbed feelings. It would be wise for every priest to supplement his philosophical and theological

training with knowledge from these professions. And if a priest regularly has a sizeable quantity of requests for such counselling, I would hazard the conviction that he has a moral obligation to do so.

4. The priest must be convinced that he cannot solve the emotional problems of other people. He can only help them solve their own problems. A priest, therefore, must develop a self-awareness that his previous training inclines him to give direct advice and to tell people what to do.

5. Every marriage problem is different. The way of helping in one case is not necessarily the way of helping in another case. The causes will be different. The principles of counselling are constant, but they must be applied with individuality.

6. The priest must discipline himself to listen, and to understand the meaning of what he hears.

Finally, the priest must clearly know the limitations of his competence. For some aspects of marriage problems, people should be referred to a physician. In some cases, where the emotions are disturbed beyond normal bounds, people may have to be helped—and this is a valuable service in itself when done effectively—to seek the services of a psychiatrist or some other professional person trained in social casework or psychological counselling. ▲

The 'Regular Guy'

LUKE CABOT

'What a riot!'

THERE'S an old cliche that goes, "Familiarity breeds contempt." And it applies to a spate of circumstances from teen-age going steady to overdone layman-clergyman intimacy. It is the latter with which I am concerned.

The matter is a delicate one and, if it were not for the fact that the situation has obvious adverse effects on the young and on the prospective Catholic, would probably be best left unmentioned. Publication of incidents concerning the erring priest seldom do the Church any great good; rather, they tend to do harm.

But the foregoing problem has disturbed me no end. I feel that a bit of notoriety in this particular instance will serve some good purpose: both priest and layman are to blame and a morsel of introspection on the part of each may help.

Father X is a curate at a small-town parish in Massachusetts. He neither smokes nor drinks. His fault is that he's a "regular guy" — a fault he shares with scores of other priests. The results are downright disgusting.

For example: he's gained a reputation of being a "fast man

Mr. Cabot is a reporter with the United Press International

with the Mass." It took him a scant 15 minutes one Sunday to complete the service ("There won't be any sermon today, brethren, because it's too darn hot.") When it was over, he told the altar boy: "Let's see Father Joe (another curate) beat that record!"

I'd venture that 90 percent of the congregation didn't mind the jet-action one iota. I happened to be one of the old-fashioned Catholics (and I'm only 29 years old) that did. This sort of thing not only renders obsolete the Sunday missal but causes the parishioners to "case" the Mass schedule of a Sunday just to find out which service Father X is going to say. They love him for being so understanding.

'What A Riot!'

A Holy Name member I know had the privilege one Sunday of serving Mass for Father X. When it came time for the server to pour the wine and water he was greeted with: "Make mine a martini." Naturally, the Holy Name man laughed — right on the altar. "What a riot!" he told me later. "That guy is a regular Joe."

Father X is not alone in his familiarity with the laity. He has a friend, Father Y. Father Y was a newly-ordained curate

THE 'REGULAR GUY'

when he came to the parish, full of the "book" and extremely methodical in his Mass-saying habits. It took but four weeks and he was "another great guy."

My wife and I attended a wedding dinner recently, had the dubious good fortune of sitting between these two men. The conversation:

Father Y: "Hey, Mike. Do you know Father John Malone?"

Father X: "Oh sure, Frank. He's the one ran off and got married on his vacation, isn't he?"

Everyone at the table, except the prudish wife and myself, burst into gales of laughter. One of those who saw the humor was my brother-in-law, aged 11.

"Who's Father Malone?" he asked wide-eyed.

"What?" yelled Father X. "You mean you don't know John Malone? I thought everyone knew old Fatso Malone!" More laughter and more whispered, "What a character!" from the appreciative audience.

When we got home, my brother-in-law told me: "Gee, that's the first time I ever heard a priest call another priest by his first name. I guess they're regular fellas after all, aren't they? They're just human."

I do not think it necessary here to detail the off-color jokes and the frequent public,

familiar references to other priests. What sickens me more than the tasteless displays of Father X is the public's apathy.

They Have A Following

I made the mistake one day of mentioning to a relative that Father X is not setting himself up as a monumental example of a priest.

"Listen here, sonny," I was told, "didn't you ever meet a chaplain in the service? Regular guys weren't they? Well, that's how this fellow is. A regular fellow, and he's going to do a lot more good around here than them other priests who give you the same old story about 'this is a sin and that's a sin' and 'don't forget the special collection this week.' He gets right in there with the ordinary people, that's his psychology. They like him for it."

Then he went into a eulogy about the "worker-priests" in France, the "ordinary priests" who shouldn't be advising you in confession because they "haven't lived" and the "snob-priests" who wouldn't see the humor in a joke if it meant their lives.

He concluded: "I don't care what anyone says. He knows how to talk to people. He's the kind of guy you can play golf and cribbage with and he isn't afraid to take off his collar or say a swear-word now and then. Why, when we're at the beach, you wouldn't even know

THE PRIEST

he's a priest. And what's more important, he likes the kids and the kids are crazy about him. He takes 'em to ball games and bowling and if it wasn't for him, none of the guys would have joined the Holy Name Society. We've got a real good club now."

He had put me in my place, and I had slunk off.

Later, burned up to here, I remembered some of the things my bright relative had said: ". . . the kids are crazy about him . . . you wouldn't even know he's a priest . . . isn't afraid to take off his collar . . ."

So the kids are crazy about Father X. But do they respect him? Do they ever get one word of religious counsel from this man? They do not! Some even call him "Mike" instead of "Father." (Calling a priest by his first name seems to be the mark of a big man in the community.)

Different Sorts of Priests?

And what about my own young son? Do I tell this youngster this is not the kind of priest to whom he should listen — thereby setting up a category of priest? Do I tell him that everyone in the neighborhood is wrong but his dad?

Do I write the bishop and ask him to straighten out this joker? Or do I tell him off myself, and embarrass both of us?

There are, undoubtedly, certain circumstances of environ-

ment which warrant a priest's handling situations in an unmethodical manner: on the waterfront, in prisons, in the military service. True, priests are human and must of necessity act human now and then. But there must be a firm line of demarcation. So Father X takes off his collar and goes down to the corner drugstore with the fellows. What does it prove except that Father X maybe shouldn't be wearing the collar in the first place?

One day, a visiting priest delivered a real fire and brimstone sermon, in which he chided the young girls for wearing shorts and slacks in church. He put the fear of God into the rock 'n' roll set, telling them "the House of God is not to be confused with a house of burlesque." One of the outraged girls complained to Father X the next morning and was told: "Well, I've never been in a burlesque house like Father Harry has so I can't really say . . ."

Priestly' Priests

I believe (reactionary cuss that I am) that a priest is a priest. When I attend Mass I want to use my missal, not to do a St. Vitus dance through something that only resembles the Holy Sacrifice. When I see two priests talking on the street I want to hear them address each other "Father." I'd rather not hear a risque story

drop from the lips of the man I spoke with in the sanctity of the confessional only a few hours before. And I want my kids to be told about mortal sin and the fact that God made us; let's leave the batting averages to the sportswriters.

It apparently isn't that the clergy hasn't enough of the old-school priests in the fold; it's merely that there are far too many of the "I love everybody" school of theology trying too hard to be one of the boys and losing sight of the fact that they've been called to preach sermons, be religiously-tough and teach us about God and His Church. My feeling is that I do not want a buddy in the church — I want to respect this man with the Roman collar who leads a vital faction in the community. One does not care to take moral problems to a man who forever jokes and spends too much time being "regular." And neither does one care to ask the answer to a baffling theological question for fear the only answer given

will be: "Oh, God. You had better take that one to the profs. I'm just a simple priest."

I do not mean to imply that priests should live in a barbed-wire enclosure, not speaking to the laity, not smiling, not enjoying life. I do say that if a priest wants to call another curate "Harry" or wants to tell jokes, let him do it in the privacy of the rectory, where all can sit collarless away from the eyes of the impressionable youngsters, the borderline Catholics and the alert Protestant.

It is difficult enough for some people to believe firmly in a supernatural God without having to contend with a representative of that God who seems to be forgetting Him himself. God bless the priest who takes almost an hour to say Mass and who treats the parishioners like a top sergeant: You've got a rough fight on your hands, Father, for you're not only battling an apathetic laity . . . but several of your own as well! ▲



The Hierarchy

The Hierarchy has become a stumbling block to many of the laity. Instead of seeing in the Hierarchy the emanation and the astounding prolongation in time of the mystery and the very person of Christ, they now see only the machinery of a complicated administration. It is not surprising therefore if a reckoning is demanded of an authority which is conceived as being built on merely human lines. Instead of seeing God they merely see man.—Cardinal Suhard, *The Meaning of God*.

The Christian Family Movement

RICHARD K. DAHL, C.S.P.

Priests praise it

WHEN the typical pastor looks at his parish does he see people activated with real parish spirit? Can he count on their support in everything he does? Or must he agree with Bishop Robert J. Dwyer's remark that "an enormous absence of personal responsibility for the work of the Church" is "a distinguishing characteristic of the vast bulk of American Catholics"?

Families today live under heavy social pressure to conform to purely material standards of success and status. The influence of non-Catholic neighbors, the pressure of movies, advertising, fads, even of TV commercials which infants learn before they can speak full sentences — all of these tend to empty today's family life of spiritual motivation, interests, and standards.

The Catholic family, thus challenged with concepts of marriage and family life alien and hostile to Christian belief, seeks desperately for mutual support from like-minded couples. If they break through the cold isolation that so characterizes urban life, they face the further danger described by Archbishop Karl J. Alter as the

"tendency to isolate ourselves from the community as a whole."

It is because of such parish and family problems, which vitally determine the climate of society and the influence of the Church, that the various marriage and family movements within the Church have assumed such great importance today.

Of these, the Christian Family Movement, which has spread widely through North and South America since its formation ten years ago, has received an especially enthusiastic welcome from both priests and people.

In the past, as Father Louis Putz notes in *The Modern Apostle*, even the parish social program has not always favored family life. With "Holy Name evening one night, Altar Society the next night, CYO almost every night . . . the family is hard put to be reunited for one meal a day."

Seeing CFM as an answer to this splintering effect on family life, one Ohio pastor noted: "Unlike so many of our parish organizations, it (CFM) doesn't separate the husband and wife; it unites them. They go to the meetings together, prepare for

THE CHRISTIAN FAMILY MOVEMENT

the meetings together, and discuss the meetings in their home."

This same pastor has welcomed CFM as a solution to the problem of family isolation in the face of social pressures: "By meeting with other couples, mutual problems can be discussed, mutual encouragement given; a husband and wife no longer feel their family difficulties are unique or particularly hard."

The same pastor says CFM "has emphasized for them a spiritual way of living." In the informal bi-weekly meetings in each other's homes, couples actively discuss for 15 minutes verses from the Gospels with special application to family and neighborhood life. In a liturgy discussion of equal length, they apply in the same way sections from encyclicals on the liturgy and the Mystical Body. The group of five or six couples is small enough for each person to offer his or her insight.

One pastor, ordained 22 years, remarked on his experience with his parish CFM groups: "It looks to me that we are finally beginning to grasp like a drowning man at the first straws (so primary and so indispensable) of *Mystici Corporis* and *Mediator Dei*." He went on to remark, "These couples exude a freshness of outlook, a deepening awareness of their dignity as members of Christ, a warming consciousness that 'this means me,' and

it has been noticed by others in the parish."

CFM is not just one more activity on the parish program. The continued life of each group in the movement depends on the "outgoing" activity of its members which flows from the heart of the meeting. Becoming aware, through the social inquiry, of the concrete needs and problems of others — of families, of children, of the parish, etc. — leads CFM couples to escape the selfish web described by one newspaper writer as "one of the great tragedies of widespread suffering . . . but the fact that so many people just don't care. Most of us have been so pre-occupied with taking care of ourselves that we have blinded ourselves to the needs of others."

Their Sincerity

The activity of CFM couples is positive proof of their sincerity. Decided upon by the couples themselves as the positive answer to needs that they have discovered, these weekly acts may be local, such as greeting newcomers into the neighborhood, or nation-wide, such as finding homes and friendship for Catholic foreign students in this country. But with each activity the couples have found deeper motivation from listening to Christ in the Gospel and new strength from acting with Him in the liturgy, "the source of the true Christian spirit" (Pius X).

What are the results of such religious discussion and social action? A pastor who has been active with CFM for half of his 16 years since ordination wrote that the appreciation in his CFM couples of what it means to be members of the Mystical Body has given him "a hard core of zealous, 'adult' Christians who think and act with the mind of the Church."

A 'Spark Plug'

What though does this mean in terms of concrete parish life? The same pastor continues: "CFM has been the spark plug of the other (parish) organizations. Its members are among the most active members of the adult groups."

Certainly, the distinguishing mark and the forming force of the CFM group will always be the *action* which must be decided on by the couples and carried out by them. They begin to exercise *their* function in the Mystical Body — as baptized and confirmed laymen — when they become conscious of this responsibility to help other people. They become conscious of this responsibility only when they discover the many problems existing around them, problems which only they can correct. By their united action they let Christ bless their family life with happiness by making that family life more Christian.

Happier family life! Such is the goal of the Christian Family

Movement. The meetings and consequent activities are the means to achieve it. And as one priest wrote: ". . . I haven't once entered a CFM home that I haven't seen some radical change taking place in that home . . . family prayers, family activity, individual sacrifices for each other, a new and closer bond that keeps getting stronger and closer, change in the neighborhood and even, in a few cases, conversion as a result of their influence."

The priest, though he does not lead the meeting, can nevertheless truly be termed the heart of the movement. Twice each month he meets with the members of the group to train them as leaders. Through this individual contact he makes himself most felt. Guided and formed by him, these leaders not only carry on to their groups the instruction and inspiration they have received from their chaplain, but also the deepened respect for the priesthood and better understanding of the priest's problems that contact with him has brought.

An Inspiration to Priests

The CFM chaplains have experienced a similar inspiration, from the couples as well as from one another. One priest wrote, "In all my experience (ten years ordained) I've never met such a group of dedicated priests. Perhaps it is because

THE CHRISTIAN FAMILY MOVEMENT

the chaplain sees a positive approach rather than negative."

What is this positive approach? He explains, "My first meeting quickly dispelled all misgivings and it gave me a lesson in spirituality . . . I learned then and haven't ceased to learn that there is a lay spirituality and CFM is a tremendous means of developing it — namely, (by) bringing Christ into every sphere of their activity."

More than this he readily says, "I find myself preaching more practical sermons and using ideas I've learned from the couples — more in keeping with their spirituality rather than ours."

A pastor from the South, ordained 32 years, tersely sums up his experience with CFM, "It has brought me closer to my people and to a better understanding of their problems."

All these priests are begin-

ning to reap the harvest made possible by the apostolic vision of leaders like the late Samuel Cardinal Stritch who fostered the new lay movements. In his speech to the 1955 CFM National Convention, Cardinal Stritch declared: "There is only one apostolate in the Church . . . let us not minimize the importance of the work which the co-workers in the Gospel must do these days for Christ."

To the family, the basis of the neighborhood and of society, the Church looks for the spirit of Christ to permeate the lives of men. Today, thousands of couples, eager to preserve and deepen their family life, have welcomed their share in the apostolate through the formation given them in the Christian Family Movement. For further information write to:

Christian Family Movement
100 West Monroe Street
Chicago 3, Illinois



Masses for the Dead

"Not in vain did the Apostles order that remembrance should be made of the dead in the dreadful mysteries. They knew that great gain resulteth to them and great assistance; for when the whole people with uplifted hands, a priestly assembly, and that awful sacrifice lies displayed, how shall we not prevail with God by our entreaties for them."—St. Crys., Hom. iii, 4, in Philipp.

Judgment by Default

PAUL BRINDEL

A case history

A QUARTER of a century ago, Pius XI called upon competent laymen "to participate in the apostolate of the Hierarchy." Since then, Cardinals, Archbishops, *et al* have reiterated his summons with increasing urgency. Scores of books have been written, hundreds of radio, TV, breakfast and after-dinner talks have been given, etc. Only last June, Archbishop Leo Binz of Dubuque warned that Catholics have failed to get the truth about the Church across to the American public.

The responsibility for correcting this is the responsibility of the layman who has a greater opportunity to present the truth about the Church to his fellow citizens, the Archbishop declared.

What happens when even one layman accepts this responsibility to present the truth? Here is an actual "case history"; Last March in a California suburban county, the American Civil Liberties Union announced one of its typical weekend conference "workshops." These are pretty well spread across the nation. In Los Angeles, the ACLU "open forum" even is listed in the June, 1959 tele-

phone directory. Also in scores of communities, especially in Suburbia, local "open" and "public" forums are springing up. Usually, their organizers are ACLU, NAACP, etc. members and topics range from racial integration, recognition of Red China, stop all nuclear weapons tests, to the "martyrdom" of the Rosenbergs, demand for the release of their fellow conspirator, Morton Sobell, etc.

San Francisco and suburban newspapers, which rarely find space for a Catholic book review or a Catholic viewpoint in their Readers' Columns, generously advertised this ACLU "workshop," listing six topics: Bigness in Government, Business and Labor, Loyalty and Security, Freedom in the Classroom, Censorship, and Church and State. The latter two are of serious import to every Catholic. Immediately, a letter was sent to Ernest Besig, executive director of the Northern California ACLU, asking how could there be any valid discussion without a Catholic viewpoint. A copy of this letter was mailed to Stephen Warshaw, San Francisco News reporter, who was listed as "Resource Person" of the Censorship "workshop."

The author writes from Novato, California.

Mr. Besig phoned the next day. Yes, indeed there should be Catholic representation. But where were the Catholics? He explained that an invitation to a Catholic elected official, a member of the California Bar, to participate had been declined. Would I be interested? So it was that this writer was on hand March 7 when the Church and State "workshop" got underway in a private, non-sectarian school. It seemed more than a coincidence that Mr. Besig had switched from being "Resource Person" in the Loyalty and Security group, as advertised, to our "workshop." He appeared unhappy as I unloaded from my brief case, *Freedom of Choice In Education* by Father Virgil C. Blum, S.J. (Macmillan, 230 pp. \$3.95) and the May, 1958 issue of the *Notre Dame Lawyer*. This had the first biennial legal survey of recent Church-State court decisions — zoning, schools, taxation, tort liability, obscenity, custody and adoption of children, etc.

Six Words Omitted

The discussion opened with the typical emasculated quotation of the First Amendment: "Congress shall make no law respecting an establishment of religion," with the next six words omitted — "or prohibiting the free exercise thereof." There was the usual panegyric of "the Founding Fathers," who

wanted to make sure there never would be a State church . . . the public schools are the foundation of our democracy, etc. This sort of thing is typical of "liberal" discussion groups, 'community "open forums," and even PTA meetings. Given the opportunity, those in attendance will listen with courtesy and respect to "the other side of the question." Most of them will be hearing it for the first time, as was the case last March. For example —

1. The Founding Fathers adopted the First Amendment prohibiting establishment of a national church in order to make it easier to achieve "the free exercise of religion" for all citizens. To them, religious liberty was paramount; "no establishment of religion" was secondary.

2. These same Founding Fathers were educated in church schools and colleges, or at Harvard, Yale, Princeton, or Brown, where students were prepared to defend theological, moral, and ethical theses.

3. Thomas Jefferson was the founder of "released time" for religious instruction. It was Jefferson who authorized classes in religion at the University of Virginia, under denominational direction and control. And it was Jefferson who wrote: "No man shall be compelled to suffer on account of his religious opinions or belief; that to compel a man to furnish contribu-

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tions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." (Which of course millions of U.S. Catholics must do when they pay public school taxes).

4. The Supreme Court of Tennessee held in 1956 (*Carden v Bland*, 288 S.W. 2d 718) that the reading without comment of passages from the Bible in public schools does not violate freedom of religion. And in a 1955 Massachusetts case, the Court said: "It should not be tortured into a meaning that was never intended by the Founders of this Republic, that the public school system of the several states is to be made a Godless institution as a matter of law." (*Commonwealth v Renfrew*, 126 N.E. 2d, 109)

5. The United States Supreme Court has held that a State may use public funds for the transportation of pupils to and from sectarian schools. (*Everson v Board of Education*, 330 U.S. 1947)

6. New York, California, Maryland and Illinois permit winners of state scholarships provided from tax funds to attend any recognized institution of higher learning within the state.

The June issue of the *Way of St. Francis*, California's only national Catholic magazine, chronicled all this under the title, "Judgment by Default" and asked:

"How fares the good name of

Holy Mother Church in your community? How long will it be Judgment by Default because none of her sons and daughters stands up to defend her? Where are the thousands of Catholic law-school graduates? Of 100,000 Newman Club members, how many are participating in any form of Catholic Action or could hold their own for five minutes against a Communist, POAU, or atheist apologist and controversialist? In how many parish (or public) libraries can you find Father Blum's book or anything comparable, to refute the glib propaganda of the public education zealots and politicians?"

An advertisement of that issue appeared in the only daily newspaper of the county where all this transpired. What happened? Sales of the June issue were just about normal — less than fifty copies among 25,000 Catholics. From thirty members of the county Bar Association, one-third Catholics, including four judges, came one letter — from a non-Catholic! One Chancery Office asked to be notified of future groups and panel discussions so that some competent person, lay or clerical, could be present. A few days later, a newspaper announcement was forwarded — "Focus on Blank County Writers." It included not one Catholic writer or book, yet it was sponsored by a local Chamber

JUDGMENT BY DEFAULT

of Commerce, the Creative Writing Section of the American Association of University Women, a tax supported public library and a county radio monopoly.

Controversy Invited

From Mr. Warshaw of the San Francisco News came this comment: "After the meeting I heard a number of people comment on your contribution to the discussions. Like so many organizations that tend to gyrate about one subject, this one (the ACLU) needs strong dissenting views, and I'm sure yours helped. Your colleagues would have added to the general airing process, and I hope that in the future they do come to the meetings, bring their best thoughts to the debate, as you did. The effect, of course, would be a healthier attitude for all concerned."

Carl Nolte, director of public information of the University of San Francisco, wrote that "perhaps a summer school course on the lay apostolate being offered may be able to alleviate somewhat the situation you mention." This workshop got under way July 6, conducted by Father Francis M. Wendell, O.P., editor of *The Torch*, and a director of the Third Order of St. Dominic in the East.

The Monitor, "the official newspaper of the Archdiocese of San Francisco," gave the project a quarter page. On July

13, Mr. Nolte forwarded the enrollment figures — 27! Of these, ten were nuns, six priests, nine laymen, and two lay-women. An outstanding priest with 18 years experience in lay apostolate groups, travels 3,000 miles and only 11 lay people out of a million show up! Is, then, all this bother about the lay apostolate a waste of time and effort? Is any lay leadership program in this country a dream — an illusion?

Most emphatically, no! Wars are won not with Pentagon directives but by combat units. By the same token, any lay apostolate and any lay leadership must originate at the parish level. Apparently, few if any parochial clergy were officially advised of this U.S.F. workshop, and fewer still passed on the word or made any effort to get anybody there from their parishes. In June, every priest in this archdiocese makes his annual retreat, and in July vacations begin. A majority of the laity never read *The Monitor* or any Catholic newspaper, because in scores of parishes none is obtainable. What, then, could have been done?

Possibilities

1. Every parish might well have been required to have at least one layman and two lay women in attendance.

2. They would then report back to their parish organizations.

THE PRIEST

3. These parish organizations then could get going with a lay apostolate, Catholic action program.

4. At the end of the year, the parish would name, and honor with a dinner, the layman of the year — the lay woman of the year.

5. These in turn from all parishes would be guests at a diocesan dinner at which the layman of the year and the lay woman of the year for the whole diocese would be honored — a plaque, a scroll, yes, even a recommendation to Rome for a Papal knighthood.

Britain long ago learned that people will go "all out" in terms of time, effort, and money in order to get on the annual "Honors List" of the sovereign. A lay apostolate and lay leadership will come at the parish level when it is encouraged! In his latest book, *The Church, the Layman and the Modern World*, (Macmillan, \$2.50) Father George H. Tavard, A.A., takes a dim view of any contribution by existing parish organizations

towards an active and successful lay apostolate. "These," he declares, "are under close clergy supervision, whereas a lay movement is, by definition, headed by laymen. Lay societies on the national plane, of which the Knights of Columbus provides the pattern, also fall short of qualifying for leadership in the lay movement."

Pastors who plan or who hope to implement a lay apostolate and leadership program might well take a close look at the membership of their parish organizations in terms of "Gresham's Law." Even as "bad money drives out good money," so the drones, the mediocrities, the inarticulate, the poorly instructed — or you name them — are keeping thousands of potential Catholic leaders sitting on the sidelines. In some parishes today, a majority, both men and women, hold university degrees or have spent several years in college. How many of these are in your Knights of Columbus, your Catholic Daughters, your Sodality, your Legion of Mary? ▲



Protestants have often said (I am not thinking of Dr. Gore) that we Catholics put our Lady in the place of Christ. I fear it is true that the place in which many Protestants put Christ is much the same as that in which we rightly put His mother, that is to say, the highest place among creatures, but yet at an infinite distance from her Son and Creator.—Abbot Chapman,
Bishop Gore and the Catholic Claims.

The Service of the Altar

Liturgy and rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

WHEN a couple are married at Mass with proper permission during Advent or Lent, is one permitted to say the votive Nuptial Mass? There is no question about the nuptial blessing.

"If Mass be celebrated on the occasion of a marriage, when the nuptial blessing may not be given (e.g., within the forbidden time or because the woman had already received the blessing), it may not be the votive Mass *pro Sponso et Sponsa*. It must be the Mass of the day, or a votive Mass other than that *pro Sponso* — if a private votive Mass is permissible on the day — and without any commemoration of the *Missa pro Sponso*." (O'Connell, *The Celebration of Mass*)

BREVIARY ANTIPHONS

The *Ordo* now indicates that an ordinary Sunday is a duplex but still a de ea office. It also indicates that the Sundays of Advent are doubles of the first class. My problem is simply this: Are we required to say the antiphons completely before and after each psalm?

This is one of the problems that eventually will demand a definite change in the structure of the Breviary. Father Bugnini (*The Simplification of the*

Rubrics) remarks on this point: "Let us note once more the different disposal made of the days which hitherto had the rite of semidouble; the Sundays pass to double while the feasts of the saints descend to simple. This is a directive index of the reform, which tends to give back strength to the temporal and to contain within just limits the 'ascensional' tendency of the sanctoral . . . but the antiphons for the time being are not doubled. The arrangement seems to have a practical motive. The fact is that in the breviaries the antiphons on Sunday are only begun before the psalms. It would have been quite a nuisance if one had to keep turning the pages of the breviary to hunt up the entire antiphon at the end of the psalm. And let us note the adverb 'for the time being' (*interim*), which recurs so often, and says clearly that the concern is with a temporary arrangement. When the antiphons are given in full in the breviary, however, as on the Sundays of Advent, Septuagesima and Lent, we think that they may then be doubled."

BLIND PRIEST PRIVILEGE

Due to failing eyesight, I have a special indult for Holy Mass, but in offering the Requiem

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Mass, I am not certain what oration and, indeed, how many I am to use; especially, when the Mass intention is for a person or persons unknown to me. I know that in a regular missa quotidiana the oration to be used is the second as found in that proper.

"Instead of the votive Mass of our Lady, a priest with defective eyesight may celebrate the 'daily' Mass of the Dead (a Low Mass or a Sung Mass), in accordance with the rubrics for Masses of the Dead and with the calendar of the church in which he celebrates . . .

"In this Mass of the dead only one prayer need be said, and the *Dies irae* may be omitted." (O'Connell, *Celebration of Mass*)

EVENING MASS

What are the regulations concerning evening Mass and what permissions are necessary for such a Mass in an ordinary parish?

"Evening Masses can be said with permission of the local Ordinary, but not of the Vicar General without a special mandate. Daily celebration can be allowed." (Pius XII: March 19, 1957)

An evening Mass can be permitted any time after 4 P.M., but not earlier. (S.R.C.: June 21, 1957)

Evening Mass is permissible

only when it would be for the spiritual good of a notable (around 20 or 30) number of the faithful. To permit it for some material or temporal advantage merely or for the benefit of one family or a few individuals only is forbidden. (Pius XII: March 19, 1957; Holy Office: March 22, 1955; S.R.C.: June 21, 1957)

More than one evening Mass can be permitted in the same church on the same day, if the above conditions are verified in each case. (S.R.C.: June 21, 1957)

Communion can be distributed during the Mass and, if it is a read Mass, also immediately before and after it. Communion is not limited to those for whose special benefit the Mass is permitted. (Holy Office: Jan. 6, 1953)

A priest who has celebrated in the morning cannot say an evening Mass, unless he has the faculty to binate that day. Neither can the faithful receive at an evening Mass after having received in the morning. (Holy Office: Jan. 6, 1953)

CANDLEMAS AND ASH WEDNESDAY

In a semi-public oratory, like a convent chapel, in order to have the solemn ceremonies of the blessing of candles (Feb. 2) and ashes on Ash Wednesday, must altarboys assist the celebrant and, if so, how many?

THE SERVICE OF THE ALTAR

Must the Mass following the blessing of candles or ashes be a High Mass (sung Mass) or is a low Mass permitted?

It would seem rather difficult to conduct properly the ceremonies for Feb. 2 without the assistance of a few altarboys. It would seem four should be present to cover the situation.

Nothing is specifically stated that the Mass following either of these ceremonies must be a sung Mass. One author gives directions for the ceremonies when either a sung or low Mass follows. Other authors indicate various ceremonies that may occur or be omitted, depending on what type of Mass follows, sung or low.

BOWING THE HEAD DURING MASS

One of the priests stationed here did not know that the priest celebrant should bow his head at the mention of the Pope's name in the Canon of the Mass. I told him that I vaguely recalled reading somewhere that you nod to the tabernacle for the Pope's name and to the book for the Bishop's name. We are agreed that you nod to the tabernacle for Our Lord and to the book for the B.V.M. However, when I went to look the matter up in the rubricae generales, I found a direction only to nod to the tabernacle at the mention of Our Lord in the Canon. Nothing else. No mention of B.V.M.,

Pope, or Bishop. Any comment here?

"The Celebrant at Mass is always to bow his head deeply whenever and wherever the name *Jesus* (but not the name *Christ* alone) occurs; and to bow his head slightly at the name *Mary*. For the name of a saint the Celebrant will bow the head slightly (unless he is already bowed) at whatever part of the Mass the name occurs, whether in the Proper or in the Ordinary, whether before or after the Consecration, and even in the presence of the Blessed Sacrament exposed; not however, if it occurs only in the title of the Epistle (e.g., on the Feast of St. Peter's Chair at Rome, January 18) or in the title of the Gospel (e.g., on the Feast of St. Luke) . . .

"To do special honour to the Pope as Head of the Universal Church the Celebrant bows his head slightly towards the Missal when he mentions the name of the Pope in the Canon or in the *oratio imperata* for him. The same is done when the name of the Bishop of the diocese in which Mass is being celebrated is mentioned aloud (not, therefore, at its mention in the Canon) — e.g., in the *oratio imperata* on the anniversary of his consecration. Even when the Bishop is present himself, the bow is made towards the book, and not to him." (O'Connell, *Celebration of Mass*) ▲

The 'National' Parish

V. REV. PAUL R. COYLE, J.C.D.

The Code of Canon Law

WOULD you explain the canonical relationship between affiliation with a national parish and affiliation with a territorial parish?

National parishes were first generally established in the United States by reason of great necessity and utility. The large numbers of immigrants who came to this country made it practically necessary to provide churches and priests to minister to them in their own idiom. The English-speaking pastor was unable to shepherd them in his already numerous flock, to preach the word of God and minister the sacraments to them.

These parishes increased and multiplied with the advent of more people. Because of their exclusive knowledge of one language, their affiliation with a particular national parish was easily accepted and recognized. Since language was the principal factor in determining the parish to which they were to belong, there were no difficulties with regard to jurisdiction until these people, for whom the parish was originally established, learned English and no longer labored under the language difficulty. Because of the existing conditions, it was necessary for the Sacred Congregation for the

Propagation of the Faith, to whose jurisdiction this country was still subject, to issue a definite rule that could serve as a guide for the future.

The question was proposed to the Sacred Congregation by the Apostolic Delegate, Cardinal Martinelli, who thought that, since the matter was of such grave import, it should be submitted to a superior authority. He pointed out that since there were in the United States, within the same territory, several quasi-parishes to accommodate people of different nationalities, certain questions had arisen regarding the claims of jurisdiction over the children born of parents belonging to these churches, as well as over immigrants who, though coming from foreign countries, spoke English.

The reply of the Sacred Congregation, dated April 26, 1897, followed the resolutions previously given April 11, 1887, and considered both points separately:

(1) "The children, born in America of parents who are not American and who speak a language other than English, upon becoming emancipated, are not obliged to join the quasi-parish to which their parents belong, but have the right to join a quasi-parish in

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which the language of the country, that is, English is used."

(2) "Catholics who were not born in America but who know English, have the right to become members of the church where the English language is used, and cannot be obliged to subject themselves to the jurisdiction of the rector of the church which was established for the people who speak the language of their own country."

This reply was sent out in a circular letter from the Apostolic Delegation under the date of May 12, 1897. Although the Sacred Congregation realized the importance of the question in the United States, and the necessity of national parishes for the spiritual care of souls, it recognized the fact that such a state of affairs gave rise to frequent conflicts, and would impede the progress of national and religious unity. Consequently, even though it wanted to preserve the status of national parishes destined for the use of foreigners, it had to favor the position of those who spoke the language of the country and became its citizens.

The Letter of 1938

This instruction was considered to be in force before and after the Code, and received added force from the circular letter which was sent February 17, 1938 to all the members of the hierarchy of the United States by the Apostolic Dele-

tion. This letter of Cardinal Amleto G. Cicognani, Apostolic Delegate, contained the two resolutions of the Sacred Congregation for the Propagation of the Faith, with the observation that "a misunderstanding seems to have arisen in regard to the proper interpretation of these declarations. In certain sections some foreign-born Catholics and their children, whose cases are covered by these declarations, interpret them in the sense that they are free to affiliate with any parish, even another national parish, in which the English language is spoken. The matter was duly referred to the Holy See, and under the date of January 15, 1938, the Sacred Congregation of the Council declared that 'When foreign immigrants and their children speak the English language and do not wish to belong to their own national parishes they must affiliate with the American territorial parish in which the English language may be spoken.'"

The above mentioned declaration of the Sacred Congregation of the Council favors the language of the country since it is the language of its government, of public education, of commerce, of industry and finance. Moreover, since that language is the language in which the laws of this country are promulgated, the knowledge of it promotes peace and order in the social lives of the country's citizens. The Church,

though providing for the individual needs of language groups, does not seek to perpetuate an abnormal condition beyond the bounds of necessity or of immediate expediency, and therefore declares that those who no longer wish to belong to their own national parishes must affiliate themselves with the American territorial parish in which they have their domicile.

From what has been said it is clear that even though foreign-born Catholics are not bound to remain in the national parish once they have learned English, they are in no way obligated to leave it, even after the immediate necessity of the use of their native language has passed. Many parishioners of national

parishes are equally conversant with both languages, and may even be more fluent in English than in their native tongue. Nevertheless they still retain the right to belong to the national parish, because the declaration of the Sacred Congregation states that only when they no longer wish to belong to the national parish does it become necessary for them to join the territorial parish. They should not therefore be solicited or compelled to join the territorial parish, and it would seem that even if they moved to another city in which there is a national parish of the same language group, they can affiliate with it.

(Ciesluk, "National Parishes," p. 102) ▲



Unbroken?

The Protestant Primate of All Ireland, Dr. James McCann, preaching in Raphoe, claimed an unbroken succession of bishops associated with the see of Raphoe for 1,000 years at least.

This is no new claim. In fact, Dr. McCann's only justification for the title he bears is that, in all good faith, he believes what he says to be true. But this is not so.

The ancient Church of St. Columba and of Eunan, who gave his name to the see was nearly destroyed in the cataclysm of the early sixteenth-century Reformation.

It was Henry VIII, King of England, who initiated the enforcement of the Reformation in Ireland, under the direction of George Browne, a former English Augustinian friar, who had been chosen Archbishop of Dublin by the King, and "consecrated" for that office by Cranmer.—The London Universe.

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All My Liberty Theology of the Spiritual Exercises

by John A. Hardon, S.J.

The Newman Press, Westminster, Md.
1959, pp. 298, \$3.75

FATHER Hardon is professor of dogmatic theology at West Baden College, West Baden Springs, Indiana, and is no doubt known to many of our readers as the author of the splendid work known as "The Protestant Churches of America."

My first impression when reading the title of this book was that it was another series of meditations in outline based on the spiritual exercises of St. Ignatius, another helpful handbook for retreat masters. Or it might be, I thought, another one of those excellent manuals developing all the points and serving as a retreat master for those who make the retreat in private.

But it is neither the one nor the other. Nor is it a combination of the two. It is the theology of the spiritual exercises, as the sub-title states. We have here a learned and at the same time lucid study of the exercises themselves, their history, theology or psychology, a help to their better understanding by those who give retreats or who make retreats. Priests, religious, and laity will get a better insight into the spiritual exercises by a careful reading, even by meditat-

ing upon, the studies here presented in a masterful way by a profound theologian who yet combines profundity with clarity.

There are chapters on the principle and foundation of the spiritual life; estrangement from God; call of Christ the King; the standards of Christ and Lucifer; the classes of men; modes of humility; the retreat election; contemplation for obtaining love; all these being the key meditations of the exercises.

Ignatian ideals and methodology are treated in successive chapters: on examining one's conscience; vocal and mental prayer; mysteries of the life of Christ; discernment of spirits; norms of Catholic orthodoxy; selections from the text of the exercises. Just to read these latter selections is to be drawn into meditation purely and effectively Ignatian.

There can be no doubt that this book is a treasure for any priest. He will find therein an abundance of matter for solid, sensible conferences for religious, for example, or for priests, for that matter, though the selection of more applicable chapters would be in order.

For example, priests and clerics in general are urged by Canon Law to make a daily examination of conscience, which Pius XII called "the most efficacious means we have for taking account of our spiritual life during the day, for removing the obstacles which hinder our spiritual life or retard one's progress in virtue, and for

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determining on the most suitable means to assure to our ministry greater fruitfulness and to implore from the heavenly Father indulgence upon so many of our deeds wretchedly done" (*Menti Nostrae*).

In eleven pages Father Hardon gives us a never-to-be-forgotten instruction on examining one's conscience. Bear with me for one paragraph, please: "Comparable to a spiritual communion is the examination of conscience as a spiritual reception of the sacrament of penance. In the sacrament of confession, the penitent must relate his sins to the priest; in a private examination of conscience the confession is made directly to God. In the sacrament there must be sorrow for the sins confessed, at least attrition through fear of divine justice, otherwise the absolution takes no effect; in the examen the same is true, except that mortal sins are not forgiven without perfect contrition motivated by the love of God. For both the sacrament and the examination one test of a sincere contrition is the firm purpose of amendment. The absolution in the sacrament is given by a priest in the name of the triune God; in private examens the Holy Trinity effects the remission by direct operation on the human soul. Finally, to complete the analogy, satisfaction for sins confessed sacramentally is essentially covered by the penance imposed by the priest; in the examination, the penance is self-imposed, yet not without the guiding impulse of the Holy Spirit."

Such is an example of the theo-

logy of the spiritual exercises.—W. Herbst, S.D.S., Jordan Seminary, Menominee, Mich.

Alive in Christ

by Ralph Campbell, S.J.

Newman, Westminster, Md., 1959

xxi and 321 pp., \$3.75

ALIVE in Christ is a book of meditations for young people. It is not designed for prep-seminarians although, of course, there is much in it that might be of use to them. The meditations in the book are according to the Jesuit method, which is, considering the age and state of its intended users, a commendable feature.

The meditations in the book are guides to personal meditation. The manner of using the meditations as stimulants to personal prayer; the function of the intellect, the memory, and the will; the meanings of certain ascetic terms; these matters are all well explained in the book's introduction. There are four sets of meditations, divided according to the liturgical seasons. The author uses simple language and vivid, appropriate, twentieth-century examples in application to young people's problems. "Do we ever give up our plans when our parents need a baby-sitter?" "The age of aircraft carriers is fading. We are conquering space."

Father Campbell has produced an excellent book. Perhaps not often enough do we think of our high-school boys and girls as candidates for mental prayer, even when in our Religion classes we teach them about mental prayer. This is not a textbook; it is a

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rayer book. And if it gets into the hands of young people it will help them to fulfill their roles as spiritually alive members of Christ's Church.—Vincent M. Eason, S.S., St. Charles College, Catonsville, Md.

It Is Paul Who Writes by Ronald Knox—Ronald Cox, C.M.

Sheed & Ward, New York, 1959
pp. 486, \$4.50

T is not too long ago that Father Cox made available in this country his *The Gospel Story*. The plan of that book was to give the Gospel text as a continuous narrative on the one page, and on the opposite page to offer a simple explanation. The excellence of this method of presenting the life of Christ is rather obvious; it is further sanctioned by the hearty reception it has met with. Now in his present volume Father Cox carries the New Testament farther, and with the same method. He takes up the account where his former book ended, that is, with the descent of the Holy Spirit, and tells the story of Acts, interrupting this story to insert the text and explanation of St. Paul's Epistles. He continues, of course, to make use of the English version of Msgr. Knox.

If this method of introducing the Gospels to the life of Christ can be commended, its value for Acts and the Epistles is incalculable. The narrative of Acts is simple enough, and Luke's point of view is once grasped. But the Epistles remain largely an enigma to the vast ma-

jority of readers. Much of their difficulty arises, without doubt, from the fact that their historical background is assumed — since Paul does not delay to offer an explanation of the circumstances that occasion his writing. When, however, these letters are inserted into Acts, as Father Cox does, at least a great part of the historical problem vanishes. The present reviewer once encouraged a priest friend to read Paul and Acts in this way. The response was the remark: "This has been the finest reading experience of my life."

Father Cox is humble enough to admit that he is not attempting to settle the numerous questions of historical sequence that might arise, nor to discuss at length the many passages that still present difficulties to the professed exegete. He is satisfied to follow the opinions of others, making, however, of necessity, a judicious selection. His ambition is to render this section of the New Testament just a little less forbidding, and thus to open its inestimable treasures to the modern reader.

The scholar might be inclined to debate some of the material offered by the author. The exact order in which the Pauline letters were written is not agreed upon. Even the sequence of events in Acts is open to question. But this is not a book that challenges the professed biblical student. Father Cox might be able to defend his position if called upon to do so. In every instance he at least will be able to quote good authority for his views. His foundation, therefore, is sound enough. And upon that basis he builds an introduction to the study of the Epistles of St. Paul that cannot help but achieve excellent results.

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We all might do well to place the book in the hands of those who are capable of following the spiritual flights of the Apostle to the Gentiles.—Rt. Rev. Wm. L. Newton, S.S.D., Elyria, Ohio.

Vocations in Your Classroom

by Sister Maria Giovanni
of Maryknoll

Maryknoll Publications, Maryknoll, N. Y.
1958, 88 pp., \$1.00

THIS is the teacher's manual of a visual-aid unit with the same title. The manual stresses the teacher's role in the recruiting of vocations. Prepared for teachers of the seventh and eighth grades, it is so designed as to provide a lesson a day for a vocation week or a lesson a week for a vocation month.

While the manual provides teacher material to complement visual aids, that same material may be profitable to a teacher who does not have those aids. It suggests approaches and is full of simple stories simply told illustrative of the lessons being taught. Those lessons are on the meaning of vocation, on non-worldly vocations, on priestly vocation, on religious vocation, and on the missionary vocation. Especially valuable is a bibliography at the end of each lesson of works useful to the teacher and of works useful to the students.

The priest interested in fostering vocations either directly or through the teachers in his school will find this manual of value.—Vincent M. Eaton, S.S., St. Charles College, Catonsville, Md.

The Early Liturgy

by Josef A. Jungmann, S.J.

Notre Dame Press, 1959, pp. 314, \$5.75

VOLUME Six in Notre Dame's Liturgical Studies is the revised text of the lectures given there some years back. The subtitle delimits the period, "To the Time of Gregory the Great."

An apposite point of departure is furnished by words of Cardinal Newman:

. . . the history of the past ends in the present; and the present is our scene of trial; and to behave ourselves towards its various phenomena duly and religiously, we must understand them, and to understand them we must have recourse to those past events which led to them. Thus the present is a text, and the past its interpretations (2)

Section one deals with the Primitive Church and the Age of the Apologists. Here one must constantly admire the author's insight in letting the sparse documents throw light on one another.

The best study known to me of Hippolytus' *Apostolic Tradition* opens the section on the third century. The treatment covers in detail: the Eucharist, baptism of children and adults, the baptismal Creed, the devotional life of the Christians.

The age of Constantine provides 88 pages of thrills turning on such themes as: Paganism and Christian Mysteries, the Role of Liturgy in the Transformation of Society, Christological Disputes and their influence on the Liturgy.

The climactic last section, Roman Liturgy Before Gregory, it-

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self builds up to culmination in its themes: Baptism and Penance, the Easter Cycle, the Christmas Cycle, the Office, the Mass. The author says towards the end:

And looking at the sixth century Roman Mass as a whole, we must say it was indeed a worthy service. It was still, in the fullest sense, a community exercise, a rite in which the whole Christian people had a part. The members of the congregation were still conscious of their roles as the *plebs sancta*, offering the Mass with the priest. They did not only bring their gifts to the altar. They could also follow the lessons and the prayers because the language was as yet no barrier. They could join in the singing and make the proper responses. They could still participate actively. (307) — Gerald Ellard, S. J., St. Mary's College, St. Mary's, Kansas.

Pope John XXIII

by Aradi, Tucek, and O'Neill

Farrar, Straus and Cudahy, New York
1959, pp. 326, \$4.95

FIFTY-ONE cardinals entered the conclave of Oct. 25, 1958, and all were "papabile." Angelo Cardinal Roncalli was one of them. Not much detailed information about him was printed because some did not consider the Patriarch of Venice among the more prominent eligibles. Nevertheless, the peasant's son became Pope John XXIII. Ever since there have been attempts to

fill this biographical vacuum. Some noble, some not so noble!

This work is precisely what it claims to be—an authoritative biography. It is biographical by virtue of thoroughness. It is authoritative by virtue of its research as indicated in the acknowledgments and bibliography. Since its publication, Archbishop Giacomo Testa, the former Apostolic Delegate to Turkey who is included in the acknowledgments, has been made president of the Pontifical Ecclesiastical Academy, the training school for Vatican diplomats.

Where other writers have given only bits of information, this trio have elaborated and clarified. Each scribe is qualified in his own right. Now lecturing at Greensburg's Seton Hill College, Zsolt Aradi is not new to students of the Vatican and its history. His sense of historical values is utilized to excellent advantage when he presents the pre-Venice data.

Msgr. James Tucek is head of the NCWC Press Bureau in Rome. Working with him in the same office is James O'Neill. Their pen is very adept in continuing with the Aradi style when they develop the Venice data and bring it up to date.

A résumé would be superfluous to those interested in the life of Pope John. Many Catholic papers also carried the volume in 15 installments. The new Vicar of Christ at best is presented as a priest, a student of history, and a diplomat. All this is interwoven in the amiable personality of wit and humility. Indeed, the world was startled when the new pontiff announced plans for an ecumenical council. The reader distinguishes embryonic paternal solicitude for separated brethren in the early public service of the Church by

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the future pope. One would be more startled if such a person with this solicitous attitude were in a position to do something about it and did nothing.

The illustrations do not compare in quality with the text. A finer screen for printing purposes, better quality of paper for clarity and definition, and a more complete choice of subject matter in the photographs would have been more helpful.

The appendix includes a brief choice of subject matter in the sketch of each occupant of the Chair of Peter named John.—Bernard Hrico, New Castle, Pa.

Shaping the Christian Message 'Essays in Religious Education'

ed. Gerard S. Sloyan

Macmillan, New York, 1958, pp. 328, \$5.50

WHAT shape or form the Christian Message ought to take, especially when it is presented to children, is a question constantly disputed by theologians of our day. The traditionalists hold firmly to the time-tried and well-proven questions and answers based upon the great Catechism of the Council of Trent. Proponents of a "new catechetical movement" have in the last 50 years proposed some rather revolutionary changes in the teaching of religion. There has been a worldwide reconsideration of the very essence and conception of theology itself. In Germany, some theologians are insisting upon sacrificing the familiar scho-

lastic categories in favor of contemporary modes of presentation. Scholasticism for these educators is static, artificial and for the most part dead. In its place they propose a modern current "Living Theology." Kerygmatic Theology is another vital approach to the teaching of religion. Unlike "Living Theology," however, it has sought to retain the traditional theology of the schools. Both of these new forms and all other modern departures from traditional theology have this one thing in common: their dominant concern is to find salvation rather than to search for disinterested truth. "Finding salvation" epitomizes their outlook.

Far from being merely speculative, this growing interest in a living, existential approach to theology has tremendous practical ramifications for the parish priest. Hardly a month goes by that a new catechism to end all catechisms does not appear. Some priests, anxious to be liberated from the age-old formulae of the penny catechism, will try anything that claims to answer the doctrinal and moral needs of the modern Christian; especially if the work has an enlightened liturgical title. Often a good deal of money is spent and chaos rather than clarity results. The main problem seems to be that few really know what it is the new catechisms are trying to achieve.

Gerard S. Sloyan, Head of the Department of Religious Education at the Catholic University of America, has edited a series of 13 essays by leading authorities in the field of teaching Christian Doctrine. At last we have a work in English which begins to bring

Books in Review

order out of the present catechetical confusion.

Shaping the Christian Message attempts to give the reader an historical survey of the various ways in which Holy Mother the Church has both formed and informed Christians down through the ages. Each essay treats of a different period of church history and of the catechetical methods employed by the Church in that period. It is most dangerous to abandon any great theological monument (like the Baltimore Catechism) until one knows exactly how that Catechism came to be, and came to be approved. What is needed is historical perspective. It is only through accurate knowledge of the past that we can stand in disinterested judgment upon traditional catechetical methods. *Shaping the Christian Message* helps immeasurably in developing that needed perspective!

Whether we like it or not, there is a strong movement in the Church today to suppress the penitential catechism and to teach a different form of theology to the layman than that taught us in the seminary. There are even those who would laud the day that scholastic categories are dead and buried—even in seminaries. We priests must be well informed on both the spirit and content of such a movement. We must be able to sift what is good and what might be disastrous in “Living” and “Kerygmatic” theology. Any movement in the Church that has a vital effect upon the very shape and form of the truths of the Gospel that we daily present to our

little ones, must be of grave concern to Christ’s apostles. If you want to see something of the historical forces that have precipitated this presentday challenge to Scholasticism, read *Shaping the Christian Message*.—J.H. Gandrau, Seattle.

Image of America

by R. L. Bruckberger, O.P.

Viking, New York, 1959, pp. 277, \$4.50

THE author of this most interesting work manifests a deep understanding of American history, whether discussing Jefferson and Hamilton, or Henry Ford and Samuel Gompers. An analysis of his study of the role of Henry Ford on the labor scene will serve to show why he states “America is the hope of the world or it is nothing,” and will serve as a sample of his understanding of America:

The author recalls how the great thinker and philosopher, Aristotle, had stated centuries before Christ that man would eventually reach a stage of development when machines would be “slaves” and human beings would have freedom and leisure.

The American Constitution was to declare that all men had God-given rights to life, liberty and the pursuit of happiness. The 18th and 19th centuries saw Washington, Jefferson, and Lincoln preoccupied with establishing the right to liberty.

The 20th century was to see a preoccupation with the pursuit of pleasure and production made possible by Henry Ford.

Books in Review

The latter went astray in regard to some of his theories, but in fairness to him it may be said "that he who explores a new world cannot be expected to draw a map of it."

The goal of Ford was a "low-cost car" and a "high wage" for the men who made it. To make this possible Ford took the historic step in January, 1914, of announcing for his workers an eight-hour day for \$5.00 a day.

Up to that time industrial wages in America had never gone above \$2.50 for a nine-hour day, but this was the best of any country in the world. To quote Father Bruckberger on this decision of Ford:

"I consider what Henry Ford accomplished on January 1, 1914, contributed far more to the emancipation of workers than the October revolution of 1917. The revolution of Lenin and his colleagues, however bloody, was still only a literary revolution which never emerged from the mythical political economy invented by Ricardo and Marx . . . what Marx dreamed, Ford achieved."

But he achieved it because he was far more of a revolutionary than Marx or Lenin. Ford exploded the whole idea of the supposedly immutable "iron law" of wages on which Ricardo believed capitalist economy was founded and which was to provide every proletarian revolution with a springboard.

Ford made every worker a potential customer. Marx could only imagine the freedom of the worker coming by violent revolution. The greatest revolution of all for

the worker took place quietly in Detroit in 1914.

Ford's Mistakes

Ford was a pioneer in a new world in which he made serious mistakes. It is sad, of course, to observe how the labor policy of Ford hardened as he tried to be an expert outside his proper domain.

Had Ford absorbed the teaching of the great Papal documents on labor, recognizing the intrinsic worth of the worker, he would have been one of the greatest benefactors of humanity.

Nonetheless, the man who said "he did not believe in an awful profit on our cars because it is my policy to force the price of the car down as fast as production would permit and give the benefit to users and laborers" deserves to have his accomplishments recognized.

Having read this book I cannot but recall the young Nikita Khrushchev and his sick father, for whom the doctor prescribed a diet of fish. To obtain it he poached on a local estate, was caught by the Czarist police, stripped and whipped. He ran away to seek justice along the lines of violence and bloodshed prescribed by Marx.

How different his life would have been had he fled to Detroit and started his career in 1914 in labor circles in Detroit and followed the American way rather than the false and cruel method of Karl Marx for the welfare of the worker.

Image of America is a book that will be read with interest by American and European, priest and layman, worker and employer.
—William Treacy, Seattle



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Attention: Father Herbst

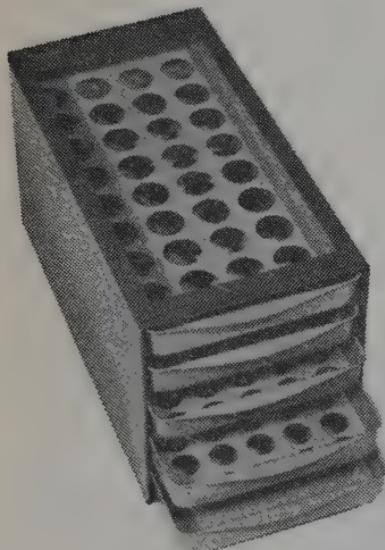
I am writing this to take exception to an article written by Father Winfrid Herbst, S.D.S. (Nov., 1959) in reply to a seminarian's letter. In reading Father Herbst's article I could not help but feel that he did not answer the seminarian's question fairly. He quotes Pope Pius XII's encyclical on the liturgy, *Mediator Dei*, in order to show the seminarian his errors, but in my opinion the quotes seem to confirm the seminarian's opinion rather than refute it.

The seminarian wants to know

if it would not be more ideal for the students to receive Holy Communion at the Sunday High Mass rather than communicating at an earlier low Mass. I feel that his question is valid and worth consideration. Father Herbst, in reply, quotes *Mediator Dei* to the effect that it is wrong to believe that Masses should not be celebrated if the faithful do not communicate. He also quotes the Pope's statement that those are in error who hold that it is *necessary* for the faithful to communicate at Mass as well as the priest.

Now the seminarian did not hold for either of these things in

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my opinion. He merely wanted to know why the students could not receive Holy Communion at the Mass on Sunday, which was the most ideal form of the liturgy, that is, the Sung Mass. He does not say it is necessary for the students to communicate at the High Mass nor is he saying that it is wrong to have the High Mass just because the students do not receive Communion. He is simply wondering IF it would not be more perfect and *ideal* if the students communicated at the High Mass instead of at the earlier low Mass.

In view of the "September Instruction" of the Sacred Congregation of Rites it would seem obvious that the High Mass is decidedly a better form of participation than the dialogue low Mass. And, it would seem, receiving the Sacrament in this High Mass would make it even more perfect participation for the student-body. The September Instruction states:

"Complete active participation is only achieved when sacramental participation is included. By this means the faithful who are present take part not only by spiritual desire but also by sacramental reception of the Eucharist, thereby deriving richer benefits from this most holy Sacrifice" (Chapter III, No. 22,c)

The seminarian is then quoted as saying that he finds it difficult to appreciate the separation of the Communion Banquet from its *ideal* context in the community High Mass and the consequent necessity for an additional low

Correspondence

Mass wherein . . . the Sacred Species may be consecrated and distributed. Here he is asking if it would not be *more perfect* to receive Hosts consecrated at the High Mass rather than receiving Hosts consecrated at an earlier low Mass that morning.

Father Herbst then quotes Mediator Dei to the effect it is a praiseworthy desire to want to receive Hosts consecrated at the Mass one is attending, but that it must not be thought that one does not take part in the Eucharistic Sacrifice just because he receives a Host consecrated at a previous Mass. This quote seems to confirm the seminarian's view about Sunday Mass. For he desires to receive Holy Communion at the

Mass on Sunday that best conforms to the ideals of liturgical participation, that is, the High Mass. Moreover he would prefer to receive Hosts consecrated at that Mass, if convenient. In these desires he is certainly following the spirit of the encyclical as well as the Instruction.

I write this letter because I, too, often wondered while in the seminary why we did not receive Holy Communion at the High Mass instead of at the earlier low Mass. To have two Masses on Sunday, of course, is good and I am sure it is not this that the seminarian objects to. But it could be easily arranged so that the students could assist at two Masses and still receive Holy Communion at the High Mass. This, I believe, is the set-up desired by the seminarian who wrote the letter. In my opinion, this would certainly en-



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hance the Lord's day and make the celebration of the liturgy on that day a more complete form of participation.

Sincerely yours in Christ,

William D. Steele
St. James Church
Port Arthur, Texas

ONE could hardly label as "adequate" the answer offered by Fr. Herbst to the inquiring seminarian (Nov., 1959). Judging simply from the quotations given from the letter, it seemed rather clear that the seminarian was pointing out that it would be more appropriate for the community to receive Holy Communion at the High Mass, or, to put it more precisely, for the Mass at which Holy Communion is received to be a High Mass, thus combining both ideals in the same Mass. To answer the point by quoting Encyclicals to the effect that, whether or not any one besides the celebrating priest communicates, the Mass retains its essential character and dignity, is not to answer it at all. I think it safe to say that the seminarian neither doubted nor denied this. But essentials and ideals are not the same.

Secondly, the writer objected mildly to Fr. Herbst's assertion that the custom in question "seemed to be indispensable" in view of the aims and purposes of a seminary. Fr. Herbst's only reply to this was that "it is good" for the seminarian to hear a sermon in the setting of the ordinary Sunday Mass with which he will soon be closely connected. Prescinding

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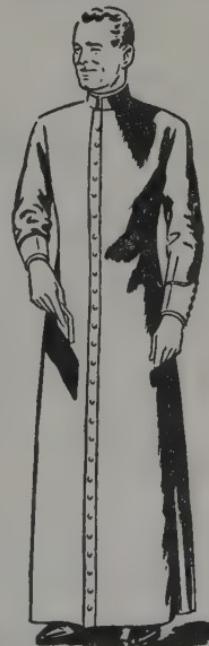
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from the fact that the High Mass setting described by Fr. Herbst has little in common with that in the ordinary parish church, U.S.A., if his statement, right or wrong, is to rest on this argument alone, certainly it has little to support it.

Surely the custom referred to is a good one. It is, perhaps, of great assistance both in keeping holy the Lord's day, and in attaining the ends of seminary training. It is not, however, indispensable.

Many an overstatement has rendered distasteful to many people something which in itself is quite good. Such exaggerations are the very opposite of disarming, and thereby impede the general acceptance of the very thing they are intended to promote.

A second point, if I may: In the answer to the question concerning Mass Stipends in the November, 1959 issue, how can it be said that "The Code . . . is silent about the acceptance of less than the standard," in view of Canon 832:

Sacerdoti fas est oblatam ultra majorem stipem pro Mis-
sae applicatione accipere; et,

*nisi loci Ordinarius prohibue-
rit, etiam minorem.*

Yours truly,
Lector
Evanston, Illinois

Appreciates Light on Vianney

ESPECIALLY welcome Father Genton's article on the Cure of Ars. I have never gotten around to reading Trochu and had never seen a clear answer to the question: "Was the Cure dense or was he not?"

Kind regards,
Raymond Hohlfeld, M.M.
New Haven, Connecticut

Footnote To A Small Squib

YOUR August issue says under "Currente Calamo" that "The first hospital built in North America is still in use." It might interest your readers to know that in 1503-04 a small hospital was built in Santo Domingo, now Ciudad Trujillo, which was later enlarged to be of service to the growing Spanish colony. The ruins may still be seen and have been made a na-

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tional monument by the Dominican Government.

Santo Domingo also claims to have the first university in the New World—years before Harvard—while the second university in the New World is still operating in Lima, Peru.

Respectfully,

W. H. McNabb, S.F.M.
Azua
Dominican Republic

Correction

AN article by W. Gregory Gray in your October issue (p. 842), "The Breviary: School for Failure?" strongly recommends "a recent publication by Pustet, *The Hours of the Day*." This is not a Pustet publication, but our own. On the other hand, the title concerned does not contain all the breviary matins, but only the matins of November 2nd and the Common of the Dead.

Respectfully yours,

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Calls For a Referee

In writing this letter I feel somewhat like a spectator climbing into the ring, but not to defend one or other of the theological pugilists involved. I refer to the rebuttal-to-the-rebuttal articles in recent issues of THE PRIEST on regimentation of children by obligatory daily Mass attendance.

No one enjoys a good contro-

versy more than I, but when it is peppered with acrimony it somehow loses its enjoyable tang for me — especially when the controversialists are "other Christs." The polemic recipe never calls for sarcasm, however diluted it might be; and when the leavening of logic is reduced to an *ad hominem* basis I begin to feel like an uneasy witness to a fishwives' back fence haggle. I am left wondering whether the vitriol of the protagonist and the antagonist has corroded the sincerity of their respective convictions. A vituperous defense is really an offense in the fullest sense of the word. Some people are loathe to admit — at least in practice — that the soft answer that turneth away wrath in no way derogates from the strength of one's logic. Even a superficial insight will reveal that it is a psychological enhancement of the logical.

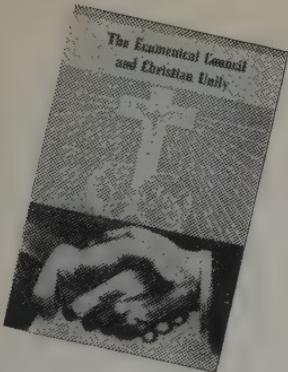
I suggest that an editorial referee provide all future controversialists writing for THE PRIEST with a rule book from St. Paul's treatise in I Corinthians, Chapter 13 — or perhaps its epitomization: "*Caritas Christi urget nos.*"

Pacifically,
John H. Hampsch, C.M.F.
Claretville Seminary
Calabasas, California

Our Sacred 'Untouchability'

ONE wonders if the Christ who told Peter to put up his sword would pass off criticism of the person as merely "gruff talk" and would consider the cleric a "prominent person" to whom the "ordinary rules" of gentlemanly procedure do not apply. Similarly, one wonders — if the pages of a

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clerical magazine are not the place for one cleric to complain about another's "clerical exuberance" "inter nos celibates" in disagreeing with a "femme fatale" — then by what form of logic does Father Murphy justify his own criticism of the clerical critics of another cleric? The day we hold all clerics to be above criticism will be a bad day for the priesthood.

By the way, the rest of the line: *Nolite tangere christos meos* reads: *et in prophetis meis nolite malignari.*

Sincerely,

Luke M. Ciampi, O.F.M.
Editor, "Padre"
Bronx, N.Y.

WE priests, in the opinion of Father Thomas Regis Murphy, are "prominent people" (December, "Correspondence"). Well, it all depends, doesn't it? Prominent is a synonym of outstanding. Let us search our conscience before we claim "prominence." We might then find, at least some of us would, that criticism of a priest, especially in a priests' magazine, is all to the good and helpful.

Recently an interesting book was published by Herder in Germany. It is entitled *Priester und Frau* (*Priest and Woman*), and though Father Murphy may be horrified, it was written by a woman. Her name is Ottilie Moss hamer, and she is widely known as an accomplished writer, teacher, and catechist. Her new book

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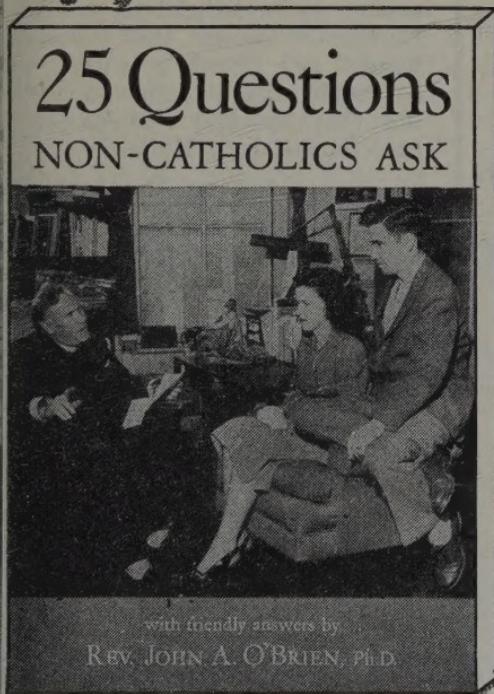
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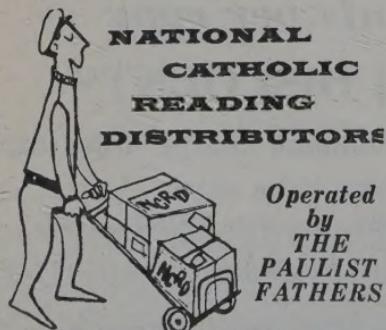
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carries the Freiburg im Breisgau Imprimatur.

I wish someone would translate this book. It would be as helpful to American priests as it has proven to be helpful to priests in Europe. It shows that "feminine hands" can "touch a priest" with so much charity and understanding that we feel like saying to her: Thank you, Mother!

Not an Untouchable

Suggests 'Spiritual First-Aid Kit'

JUST as we have First-Aid Kits for emergencies I would like to suggest that some theologians get together with a religious article concern and make up reasonably priced Spiritual First-Aid Kits which would be sold to all Catholic families in addition to a sick-call set. The Spiritual First-Aid Kit would contain cards giving instructions on how to spiritually assist a dying Catholic if a priest can't be reached, how to assist the dying non-Catholic — necessary brief instructions for baptism—what to do if he doesn't care to be baptized—instruction card on emergency baptism—child and adult. It should contain some blessed brown scapulars. (How many Catholics enrolled at First Communion fail to have a scapular!) It should contain some modestly priced crucifixes indulged with the Way of the Cross, etc. It should have a supply of the prayer cards "My Daily Prayer," a leaf-

Correspondence

let containing the prayers for the dying, act of contrition, etc.

We priests have preached and stressed the importance of making a thanksgiving after receiving Holy Communion. Many splendid articles on this subject in magazines. Yet the results are poor. The advice is not heeded. This has been my experience and many other priests agree. In large city parishes with hourly Masses and a parking problem it is impossible. If the Mass is revised it may be possible to have reception of Holy Communion earlier. Then the additional prayers, etc., would prolong the thanksgiving of all.

For Good Friday services we have a long and beautiful service but after the reception of Holy Communion only a few brief prayers. Of course, the people should stay and make a thanksgiving, but do they? At the end of services they take off. Perhaps we are not to add to the liturgy, but I had the Stations of the Cross as a thanksgiving. In June, I say the Litany of the Sacred Heart — in Lent, brief Stations daily for those who care to stay and join me. My suggestion is to have the reception of Holy Communion earlier in the Mass and some of the instructions later.

J. H. Wolvers
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Correspondence

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* Dominican Nuns of the Perpetual Rosary, Monastery of St. Joseph, Nagoya, Japan
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